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**BAPTIST MAGAZINE.**

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MEMOIR OF THE LATE REV. JOHN ROBERTS,  
OF COWBRIDGE, GLAMORGANSHIRE.

THE subject of this memoir had been, during his tedious and painful illness, often requested by his friends to write a short account of himself; but it was some time before he could be prevailed upon to do so. He used to say, "With how much more propriety than the renowned Robert Hall can I exclaim, 'I know nothing in my life that is worth relating!'" At last, however, he yielded to the solicitations of his friends, and the writer of the following pages has availed himself of the materials thus furnished.

Mr. ROBERTS was born on the 7th of February, 1787, in the village of Llanmaes, near Cowbridge, in the county of Glamorgan. His parents moved in the humble walks of life. A few years after his birth, they removed to Penylan, about a mile north of Cowbridge, and in the parish of Llanblithian. When about ten years of age he was placed under the care of Mr. Williams and Mr. Rhys at Cowbridge, as a day-scholar. There he evinced an eager thirst for knowledge, and the progress he made during the short time he remained there was highly creditable. His parents

had several children; but, owing to their limited circumstances, they were unable to afford to the others the advantages with which the subject of this memoir was favoured. Soon after Mr. Roberts was taken from school, he went to work on a farm of Francis Gwyn, Esq., of Lansannor-house, near Cowbridge, where he continued a few years. Mr. Gwyn had come into Glamorganshire from his seat at Ford Abbey, in Devonshire, and his servants were principally English, who found great inconvenience in associating with a people who could speak very little of their language, the Welsh being the mother tongue. Young Roberts, however, could speak it fluently, and very soon became a favourite, and resided in the house. When Mr. Gwyn left Glamorganshire for Ford Abbey, J. Roberts accompanied him, and continued in his service until early in the year 1804. With the first money he saved while in the employ of Mr. Gwyn, he bought a Bible, which, he said, constituted his greatest delight in life, and consolation in death. He seemed always to entertain a grateful sense of the Divine

care over him, while in the employ of a family not remarkable for setting a godly example. "Although," he says, "at the time I was there, I did not fear God, nor observe that any of the family did; yet in this situation I saw many things that were a blessing to me afterwards." He was a very moral young man, and grew tired of the scenes of dissipation by which he was surrounded. Having saved about twenty pounds, and being desirous of learning a trade, he left the service of Mr. Gwyn, and engaged himself, in 1804, to a blacksmith at Cowbridge. After having served his time of apprenticeship, in November, 1807, he married; and he always considered this circumstance as one of the means used by the Almighty for his conversion. Soon after his marriage, he went to live at Neath, and, by the persuasion of his father-in-law, began to attend the Baptist chapel there; and it was there that the Lord graciously visited him, and made him one of his adopted children. In March, 1808, he and three others were baptized at Aberdulais, near Neath, by the Rev. John George, who is now minister of the Baptist church at Shouldham Street, London. In October, 1809, he removed near to Cowbridge, and brought with him a letter of recommendation from the Baptist church at Neath, to the few friends then residing at Cowbridge. In this letter, they expressed their opinion in strong terms of his gifts; and as he had commenced preaching, they requested their friends at Cowbridge to give him every encouragement in their power, who, seeing and approving of his piety and talents, encouraged his efforts; and he continued a faithful labourer in

the vineyard of the Lord, as an *assistant preacher*, at Cowbridge, Bridgend, and Caerphilly, from the year 1809 to 1820. In May, 1820, his flock had become very numerous; he was ordained, and continued their resident minister to the day of his death. In the year 1827, he received a very pressing invitation from the church at Beulah, in Monmouthshire, to become their pastor; but the union of brotherly love that subsisted between him and his poor but numerous flock (for it was literally to the poor that he preached the Gospel), was so strong, that he could not think of leaving them, although it would have been greatly to his pecuniary advantage to have accepted the invitation. At this time he lived at Siggerton, about two or three miles from Cowbridge, where he was beloved by the good, and respected by the bad. In the year 1829, in compliance with the requests of the church, he fixed his residence at Llanblithian, within about half a mile of Cowbridge, and gave up his business, which he had followed until now, to his son.

In 1828, the old chapel became too small for his hearers, and a larger one was built in 1829. They had also an association at this place, and Mr. Roberts managed it much to his credit, and to the comfort of the large assembly.

In the year 1831, he had a most encouraging invitation to become pastor of a Baptist church at Cardigan. This church was numerous and respectable; and if he had consulted his own comfort, and that of his numerous family, he would have accepted it. But he had a flock at Cowbridge that were very dear to him. They had contracted a large debt, most



part of which is yet unpaid, so that he did not know how to abandon them in his and their difficulties. He hesitated, consulted his brethren, and prayed that the Head of the church would be pleased to direct him. At last, the affection he bore to his flock at Cowbridge prevailed; and in order to improve his income, he undertook to preach at Caerphilly twice every month; but this arrangement did not continue long. The debt of the chapel pressed heavily on his spirit, and he made several visits to England and different parts of Wales, where he preached and collected money towards liquidating a part of it.\* The anxiety he laboured under, and the great exertions it occasioned, both mental and bodily, had a severe and unhappy influence on a disorder with which he had been for some time afflicted. When he returned from England in the summer of 1834, it assumed a most serious aspect, and ended in a painful and malignant cancer. He continued to preach at his chapel, with some assistance by neighbouring ministers, during the summer of that year. His last sermon was from Heb. v. 8, in November. The members and many of his hearers were much delighted and edified; yet they thought it was very likely to be his last. A gentleman present was much impressed with the astonishing zeal, eloquence, and

piety which he displayed. He seemed as if on that day the Almighty had, in his great mercy, *enlarged the powers of his mind* in a most extraordinary manner. Soon after, he was confined to his house, and his sufferings became truly distressing. In taking a review of his short life on his death-bed, the following reflections occurred to him:—

1. The grace of God in calling such a sinner as he was, to accomplish his work. “The seeds of all corruption,” he says, “were in me, and many of them arrived to maturity; yet grace called, upheld, and prospered me.”

2. God chooses to carry on the great cause and to prosper it, by means of those who appear the most unlikely instruments. In his first efforts in the ministry, the great importance of undertaking the work of the Lord, as a shepherd of his church, made a deep and serious impression on his mind; for he had many great difficulties to encounter. He had a large family, without any provision but what he earned by his daily labour; he was in his native country, where a prophet is seldom honoured; the name of Baptist was scarcely known there; the great cause low, and new; and every difficulty stood before him: yet the Lord, in his mercy, overcame all his difficulties, and caused him to prosper, so that he baptized, in the town of Cowbridge alone, in the course of fifteen years, 209 persons.

3. It was the earnest desire of his heart to recover from his illness, in order that he might be more diligent and useful in the work of Jesus; but he added, “If the Lord think fit to remove me, I wish to submit to his will.” He hoped that, if any of his brother-labourers should say aught of him, they would attribute all to the

\* The debt now remaining is about £700; many of the churches in England received the case of Mr. Roberts, and have promised to collect for it: if any have collected, or will collect, the same may be handed over or directed to the care of Mr. Thomas Lewis, Ironmonger, Cowbridge; or the Rev. John James, Baptist minister, Bridgend. If a messenger from the church should be sent out, it is hoped that he will be received and assisted with this deserving case.

power of the grace of the Lord Jesus Christ, and not to any merit they might suppose him to possess.

During his confinement he wrote several letters to his brother in Christ, the writer of this memoir. A fine vein of piety runs through the whole of them, which proves him to have been, in an eminent degree, spiritually minded. He suffered greatly before his death; but the Lord supported him, and his mind continued to the last firm in Jesus. He died at four o'clock on Sunday morning, the 19th of April, 1835, in the forty-eighth year of his age, and was buried on the Wednesday following, in the yard attached to his chapel at Cowbridge. The attendance at his funeral was the largest that ever appeared in that town; various denominations of Christians, and the most respectable inhabitants of the town and country,—not less, perhaps, than 2000 persons,—were present. His funeral sermon was preached, in Welsh and English, by his friend J. James, of Bridgend, according to his request, from Phil. i. 23. The chapel was crowded to excess, and numbers were unable to gain admission. It is hoped that a lasting impression was made on the minds of many at that time. On Lord's-day, the 3rd of May, his death was improved from the latter clause of the funeral text; the relations and a large congregation assembled on the occasion, and seemed much affected.

Mr. Roberts was a little below the middle stature, and of prepossessing appearance; he was favoured with a good constitution, and could endure more fatigue than most persons; he was tender and affectionate, possessed good natural talent, had a very retentive memory, and was fond of reading. His biblical knowledge was very extensive; and he could argue on scriptural subjects with great skill. He was a preacher of considerable ability and ministerial usefulness, for he preached, not to display himself, but for the glory of God in connexion with the good of his hearers. He generally wrote the principal heads of his Welsh sermons; but when he preached in English, he always did so. His views of the doctrines of grace were nearly the same with those expressed in that excellent work, *Booth's Reign of Grace*. He had rather a melodious voice; and his manner of addressing his congregation was mild and affectionate. The love of God, the fathomless grace of Christ, and practical religion, were the constant themes of his discourses. He was a very agreeable companion, full of cheerful anecdote, which he told in a pleasing manner. He was naturally of an amiable disposition; but he owed the principal charm and dignity of his character to the ennobling and sanctifying influence of the grace of God.

*Bridgend.*

J. J.

## UTILITY OF THE GREEK AND ROMAN CLASSICS IN EDUCATION.

"Quo semel est imbruta recens servabit odorem  
Jesla diu."—HOR.

MANY admirable things have been said on the subject of education, both by the ancients and moderns. The author who has



furnished us with a motto, intimates that we should be careful what lessons are given in early life, as the impressions made at that interesting season are often durable. The new vessel, he prettily remarks, takes a lasting tincture from the liquor which is first poured into it. Perseus observes, "that the soft clay, and the tender mind, are readily fashioned into what form you please." On the same subject, Mr. Addison, alluding to a passage in Aristotle, says, "That a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to the human mind. The philosopher, the saint, or the hero—the wise, the good, or the great man—very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light." Mr. Locke remarks, that, "Of all the men he had met with, nine out of ten were good or bad, useful or not, according to their education."

We would by no means recommend that our youth should, indiscriminately, be taught to read the Greek and Latin classics. Some have neither a taste nor a capacity for such studies; and the attempt to make them classical scholars would be much the same as endeavouring to teach music to those whose ears are not attuned to harmony.

And there are not a few to whom, on account of the path in which they expect to be called to walk through life, they would be but of little worth. But where all circumstances are favourable, we are clearly of opinion

that a knowledge of the best writers of antiquity, in their own tongues, is of much utility. As the authors we refer to present a model of beautiful style in every species of composition, they also contain a multitude of useful, and even of splendid thoughts, on an immense variety of topics, and they furnish a *curiosa felicitas*, a singular felicity, of expression, for their ample discussion. The tutor, who teaches his pupils to disregard these great originals, would act as senseless a part as the painter, who should charge the young artist to pass by, neglect, and condemn the noble works which have been left us by a Claude or a Titian, by a Salvator Rosa or a Raphael.

But there are other points of view,—we mean those of a moral and religious description,—in which the judicious tutor may make a very advantageous use of the Greek and Roman classics; and we fear that this is but too much forgotten in all our public seminaries. We spent some of our earliest years in the first classical school belonging to the principal college at our leading university; and we do not recollect, though the master was a clergyman, that any remarks of the kind we refer to were ever made in our hearing. We think that a truly Christian tutor, who of course would be solicitous to do his duty, could take any classic writer, and make the work a text-book, from which he might rationally, and with effect, enforce on his youthful charge not a few of the great sentiments of morals and religion. Without such a plan, we fear, the reading of the classics will be productive of much mischief to individuals, and to society.

More fully to explain what we

mean : let us suppose a truly Christian teacher to have been the tutor of Alexander, instead of Aristotle ; suppose we could have visited the master and his pupil whilst engaged in reading the first of the Greek poets, we should certainly have heard the teacher pointing out the melody of the verse, and the majesty of the diction : we should have been delighted whilst he expatiated on the propriety and elegance of the metaphors and comparisons employed by the poet, and on the consummate beauty of many of the descriptive passages. But such a tutor would have utterly condemned the cruel, revengeful, and warlike spirit which breathes throughout this wonderful production. He would, on the contrary, no doubt, have warmly inculcated the god-like virtues of humanity, forgiveness, and benevolence ; and, if his pupil had been docile, we might reasonably have expected that, instead of unjustly invading the dominions of others, Alexander might have nobly employed his life, in being an Alfred in his own ; instead of inhumanly dragging the governor of a town, as he did, bound to his chariot, in imitation of Achilles, and making it the business of his whole existence to subdue and destroy his fellow-creatures, it would, on the contrary, have been the summit of his noble ambition to be hailed as the benefactor and father of mankind.

We are confirmed in these views by the remarks of a profound, original, living writer. "Who can tell," says he, "how much that passion for war, which, from the universality of its prevalence, might seem inseparable from the nature of man, may, in the civilized world, have been

reinforced by the enthusiastic admiration with which young men have read Homer and similar poets, whose genius transforms what is, and ought always to appear, purely horrid, into an aspect of grandeur? Yet the reader of Homer will find the mightiest strain of poetry employed to represent ferocious courage ; and those who do not possess it, as worthy of their fate—to be trodden in the dust. He will be taught,—at least it will not be the fault of the poet if he be not taught,—to forgive a heroic spirit for finding the sweetest luxury in insulting dying pangs, and imagining the tears and despair of distant parents and wives. He will be incessantly called on to worship Revenge, the real divinity of the Iliad ; in comparison of which, the Thunderer of Olympus is but a despicable pretender to power. He will be taught that the most enviable and glorious life is that to which the greatest number of other lives are made a sacrifice ; and that it is noble, in a hero, to prefer even a short life attended by this felicity, to a long one which should permit a longer life also to others."\*

We can scarcely think of any thing more justly to be censured, than for a tutor to lead his pupils through the Iliad, and not point out the furious, detestable, and unchristian spirit and temper of the heroes, and even of the gods, whose characters are delineated in that surprising performance ; and not enforce on them the pacific, benign, rational, and infinitely superior doctrines and precepts of Divine Revelation. If we were to guide a company of youths through the field of Waterloo,

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\* John Foster.



we should not think we had done our duty, when we had pointed out to them the position of the contending armies; the spot where the battle commenced; the ground where the main shock of the conflict was endured, where battalions perished one after another; the eminence from whence Napoleon beheld the fatal struggle; and the places at which the Prussians entered the bloody plain, and decided the eventful day; no,—we could not visit such a scene merely to do so, or to eulogize the victors; amidst the hillocks covering the multitudes of the dead, we would have denounced, with glowing eloquence, could we have commanded it, the accursed system of war, which had cut off, as in a moment, so many of our race; which had blasted all the fondest hopes of so many mothers; which had made so many wives widows, and so many children fatherless; we would have feelingly uttered the lines of the indignant philanthropist:—

“One murder makes a villain! Millions, a hero!  
Princes are privileg’d to kill,—  
And numbers sanctify the crime.”

In such a scene, we would have shown, most convincingly and incontrovertibly, not only the horrible iniquity of war, but the policy, rationality, and imperative duty of settling both national and private differences by arbitration.

If the mind of the tutor were well informed, and if he were properly alive to the importance of his charge, and the greatness of his responsibility, he would scarcely find a page of a classic which would not furnish him with the opportunity of denouncing some vice, of recommending some virtue, or of enforcing some re-

ligious truth. We do not mean that he should deliver long, studied discourses on such occasions, but brief, pithy, striking, and comprehensive remarks, such as could not fail, by the Divine blessing, to find a place in the memory, to impress the heart, and to regulate the life.

In reading the classics, the pupils should, we think, be often asked what, in the portion they have been examining, they regard as good or bad, as true or false; and what they think should be imitated or avoided. And it would have a beneficial effect, if they were sometimes to write brief reviews of what they consider as blameable or praiseworthy, in the leading characters of antiquity. In all cases it would be laudable in the tutor to show the vast superiority of the principles and precepts of Christianity to paganism.

Amidst the monstrous absurdities of the mythology which is every where obtruded on us in the classics, we might easily show our pupils how little reason there is for supposing that we should have been any wiser than the great men of Greece and Rome, as to our knowledge of the only First Cause, of man, or of his destiny; or than our ancestors the Druids were, without Divine Revelation. For though it is true that our Deistical do not abound with such foolish views of things as the Pagan writers, they owe it, not to any superiority of genius over a Cicero, or a Socrates, but to the discoveries of the very volume which they reject. For, as Mr. Locke justly remarks, “every one may observe a great many truths which he receives at first from others, and readily assents to, as consonant to reason, which he would have found it

hard or beyond his strength to have discovered himself. Native and original truth is not so easily wrought out of the mine, as we who have it delivered ready dug and fashioned to our hands are apt to imagine."

The frequency with which a mere rabble of deities are introduced to our notice in the classic pages, might naturally lead to the mention of some of those beautiful and sublime Scriptures, which describe the glorious character of the one living and true God.

The combats of the gladiators, in which men killed one another for the amusement of the public; a spectacle which no people would now endure, and which no auditory could be found to witness; and the shocking description of the general state of manners even in Rome, as furnished in the orations of Cicero, might very naturally lead the tutor to contrast the superiority of the arrangements of modern polity, and to ascribe them to the diffusion of the Sacred Scriptures, the true source; since these holy writings have given men a more just view of their true interest, and have gradually influenced them practically to adopt those measures which will be beneficial to the whole community.

To give one more example of what we mean: if, in course of classical reading, those passages of Virgil should come under examination, which have a reference to futurity; in which the poet describes the Elysian fields, or the state of the virtuous, and the state of the wicked, who, he says, are enjoined various penances—

"And some are hung to bleach upon the wind;  
Some plung'd in waters, others purged in fires"—

through the period of a thousand years, when they again return to the earth, to inhabit some new body; surely, on reading such passages as these, the tutor would not fail to show the nobler views, yea, the infinite superiority of the Christian system on this most interesting and all-important topic. With emotions of elevated delight, of which none but a good man could be conscious, he would enlarge on the excellencies of that Gospel which, to use its own expressive language, "has brought life and immortality to light."

Should these few hints, on an important subject, be but in a slight degree useful to those who are entering on the work of tuition, we should be gratified.

*Southampton.*

B. H. D.

### BRIEF SUGGESTIONS ON ACTS iv. 34, 35.

'Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; and laid *them* down at the Apostle's feet: and distribution was made unto every man according as he had need.'

THERE are facts recorded in the Scriptures, in relation to which the duty of admiration is much more obvious than the duty of imitation. We greatly admire the effects of miraculous influence, as exhibited in the

primitive church; but we do not infer that it is our duty to attempt to perform miracles. Is the case in the preceding passage merely for our admiration? We think not. Is it now our duty to imitate the conduct recorded, to its original



extent? Still we hesitate. The question seems to be one of some difficulty, and should not therefore be answered hastily nor dogmatically. Perhaps it may, in some respects, be considered as a case by itself, perfectly dissimilar to any thing which had previously occurred, and unlike any thing which has since taken place. It is certain that there is not only no direction to enforce this as a permanent duty, but that there are many counsels subsequently given to regulate the behaviour both of the opulent and the destitute, which clearly imply a different state of things. Some circumstances, therefore, may be supposed to have peculiarly distinguished that period, producing a certain description of conduct, which, in the absence of such circumstances, may not be required, at least to the same extent.

In connexion with the words under consideration, we read, "and great grace was upon them all." There seems here to be a reference to that extraordinary outpouring of the Holy Ghost which was then so munificently bestowed. This grace was miraculously "great," and produced corresponding effects; and among these, that of divesting themselves of their own right to the possession and control of their individual property, as here recorded. That such was one of the results of the mighty influence then generally, if not universally, experienced by the genuine disciples of Jesus Christ, we are the more inclined to conclude from an affecting statement in the following chapter. Ananias and Sapphira affected to behave as though they also were under the influence of this mighty impulse; and this, perhaps, may account for the peculiar style of address employed by the apostle

Peter :—"Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost?" As if he had said, "You have pretended to be wrought upon by this 'great grace,' and have called in the aid of falsehood, that you might have the credit of acting under the extraordinary operation of the Spirit of God. You have therefore awfully attempted to practise a deception (*ψευσασαι*) upon the Holy Ghost." But is there, in all respects, such "great grace" upon us now?

May it not be further suggested that the authority of the apostles was peculiar? Doubtless the primitive saints acted in this affair under the immediate guidance and sanction of those extraordinary persons. If uninspired ministers were to require their wealthy hearers to sell their estates, and lay down the amount of sale at their "feet," that is, place it at their disposal; it would not be unreasonable to ask, Who gave you this authority? Are you apostles? If so, where are the signs of your apostleship? With the authority possessed by the apostles, a divine wisdom was united, which eminently qualified them to come under the responsibility incurred in making the distribution "unto every man according as he had need." But in the absence of both, what is to be done? Much caution is requisite, lest we stretch ourselves beyond our measure.

To this it may be added, that at that period the church was just entering into a state of persecution. The rich as well as the poor believers were soon to be dispersed; they were to endure spoliation, confiscation, and exile; they were to be persecuted from city to city. They could not, therefore, carry with them their

houses and lands; but they could so dispose of them as to afford immediate relief "unto every man according as he had need," and prepare for that period when they would actually become "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In considering, therefore, to what extent the text is applicable in the present state of the church, this reference to its early history may not be altogether undeserving of notice.

Perhaps, too, it may be worthy of attention, that the early converts to Christianity were abandoned, even by their natural supporters, and that, probably in most instances, they ceased to derive their subsistence from those civil pursuits in which they had been previously occupied. This made some fund indispensable, from which "distribution should be made unto every man according as he had need." It is, indeed, remarkable that something like this obtains now among the heathen in the East, and wherever persons renounce the Jewish and profess the Christian faith. In the former case, our missionaries often find it necessary to supply, in some way, the means of temporal support; and it is well known that those institutions whose benevolent efforts have been directed towards the conversion of the Jews, have found a distinct provision for a similar purpose essentially requisite. But still, these are at present cases of partial and local application, and could scarcely be wrought into an argument to enforce a literal and universal obligation upon Christians to imitate the conduct recorded in the text.

In advocating the cause of missions, or when it is the object to promote some other labour of love,

it is not uncommon for ministers to urge upon the attention of their audience, this memorable instance of primitive liberality; but the reference is generally accompanied with some qualifying intimation, that the speaker solicits rather a comparative than an equivalent or identical sacrifice; whereas, if they are of opinion that the passage in question presents an example for unqualified imitation, such a treatment of it must involve their fidelity in suspicion, and expose them to the imputation of a temporizing policy.

Though, in giving an exposition of these verses, the suggestions thus briefly introduced may be entitled to some consideration, yet nothing can be more remote from their design, than that they should be converted into an apology for covetousness: for whatever may be the difficulty as to the duty of practically following out the literality of the record, there can be none as to the imperative obligation of acting upon its spirit, and which would be as easy as delightful, were but a more desirable measure of that "great grace" to descend and abide upon the Christian church.

After all, should any one, upon considering the preceding remarks, be induced to offer an interpretation of the passage which would involve the duty of such Christians as have "lands and houses" selling them to supply the necessities of the saints, and to advance the general interests of Christianity, the writer has no such complacency in his own view of the text, as would dispose him to be either indifferent to its consideration, or hasty in stating objections.

G. P.

*Pentonville.*



## THE CHRISTIAN ARMOUR.

## THE SHIELD.

HAVING contemplated the Christian soldier "all armed, all ardent for the foe," it must not be forgotten, that the ancient warrior deemed his preparation incomplete without a shield. And of Goliath it is said, "one bearing a shield went before him." Answering to this, we are exhorted "above all to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." As without faith it is impossible to please God, so without it we cannot conquer Satan, or overcome the world. In the one case, all religious services would be essentially deficient; in the other, all our struggles would be ineffectual.

The shield is a moveable piece of armour, wielded in every direction in which defence is required.

Satan waits favourable opportunities to aim his fiery darts at every opening, as the arrow of the king of Israel, by the joints of the harness (margin, joints and breast-plate), and thus inflame the soul with deadly poison. The office of faith, as a shield, is to repel these darts, and foil the adversary.

To show how it is adapted to this purpose, we may notice some of these fiery darts, that fly with incredible velocity, and often wound the *head* or the *heart* of the Christian.

The most shocking and unreasonable of all doubts that enter the mind of man, are those which refer to the being and perfections of God; yet even good men are not altogether free from such thoughts. Being contrary to the general bent and feeling of their

minds, it is the more evident, when they do suddenly arise, that they are injected by Satan; and that a burning torch, falling upon combustible materials, is not more certainly destructive, than such doubts in the soul of man: hence they should have no quarter, but be instantly quenched.

From the apparent inequality that exists in the dispensations of Providence, Satan raises a doubt whether there be a God? whether he interferes with the concerns of men, or will judge the world in righteousness at the last day? Thus, even David said, in his haste, Ps. lxxiii. 13, "Verily, I have cleansed my heart in vain." In the days of Zephaniah, they settled on their lees, and said in their hearts, "The Lord will not do good, neither will he do evil." Zeph. i. 12. So, likewise, in the days of Peter, they were hardened through the deceitfulness of sin, and prompted by Satan to doubt the veracity of God, asking, Where is the promise of his coming? Taking occasion, also, from the difficulties of Scripture, and the different opinions of good men, this subtle foe will ask how that can be the word of God, intended for the guidance of man, when it is so difficult of interpretation? Again, he will draw into error, and thus gradually undermine those principles which, otherwise, he could neither subvert nor destroy.

Amongst the stratagems of the enemy, there is one, perhaps, more common in our own time than any other, viz., the propagation of *error*, under pretext of zeal for some important *truth*: by this means, the most dangerous

heresies may appear to be founded upon some isolated portion of divine revelation.

For example: because the Scriptures testify that our blessed Redeemer "was found in fashion as a *man*," and "left us an example, that we should follow his steps," therefore *Socinians* affirm, that he was *only* a man, and that he suffered for no other reason, than to set an example; and thus deny both his divinity and atonement.

Again: because the Spirit of God is said to dwell in all true believers, others reduce all religion to a vain confidence respecting the *light within them*; and thus, in a great degree, renounce all dependance upon the *work which Christ has done for them*, and set aside the use of the Scriptures, and the plainest institutions of religion.

In the same manner, the *Antinomian* advocate for faith in Christ, sees not the necessity of the fruits of righteousness. The *Moralist* thinks that, by amending his ways, he may obtain the favour of God without the righteousness of Christ. The rigid *Predestinarian* asserts the sovereignty of God, to the subversion of man's freedom and responsibility; whilst others, in contending for the *freedom of the human will*, appear to deny the decrees of heaven, and renounce their dependance on God. To account for these errors, which appear so closely connected with truth, we must admit that some other power is at work, besides the exercise of the understanding upon the word of God. Accordingly, we find the Scriptures ascribe those attributes to Satan, which account for the efforts he makes to propagate error, to obscure the glory of God, and to prevent the salvation of men.

Hence we read, Rev. xii. 9, that he is the deceiver of the world. Those who propagate dangerous errors are said to have been tempted of the devil, 1 Thess. iii. 5; to have turned aside after Satan, 1 Tim. i. 15; to prove themselves the ministers and children of the wicked one, 2 Cor. xi. 15; Acts xiii. 10. To this agrees the representation of "fiery darts," because they strike suddenly, penetrate deeply, and "set on fire the course of nature, being themselves set on fire of hell," James iii. 6.

Such were the dreadful effects of being turned away from the truth, that the inspired apostle, with a mixture of pity and astonishment, exclaimed, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" When he witnessed the infatuation that seized them, blinding their understandings, warping their judgments, perverting their consciences, and carrying them away as with a flood, he could only regard them as the victims of Satanic delusion, upon whom, he feared the means of grace and apostolic instruction had been bestowed in vain, Gal. iv. 11. And how often have we, with grief, seen others carried away by their pride and self-sufficiency, without ever considering what spirit they were of, or suspecting that they were misled, till confirmed in error! Satan, by his ministers, had led them captive at his will. And even in the minds of the most sincere disciples, have thoughts arisen so contrary to their general sentiments and feelings, that they have trembled, upon reflection, and had reason to exclaim, Surely an enemy hath injected this! "I hate vain thoughts, but thy law do I love." I would re-



ceive the good seed of the word, but Satan sows tares with the wheat. Often he cries out in the bitterness of his soul, "The Lord rebuke thee, O Satan!" Then is the time to use the shield of faith.

To meet all the doubts and difficulties that arise, faith receives the word of God, and relies upon it simply because it is *his word*. Convinced that it comes from God, it requires no higher authority; it staggers not at any promise of mercy, at any dispensation of providence, or any declaration of his grace. Let it be manifestly the word and way of God, and, conscious of his inability to comprehend the most common matters to their full extent, the believer submits his reason to God, and receives without gainsaying whatever divine wisdom has revealed. Hath God said that the "hairs of our head are all numbered;" that "a sparrow shall not fall to the ground without our Heavenly Father;" and that the "Most High ruleth in the kingdom of men?" then he believes that all things, the most minute and the most sublime, are subject to his control. Nor do the difficulties that occur in the interpretation of Scripture lessen its authority with him; but still, by faith, he trusts the divine directory; where he cannot clearly see the parts in perfect harmony, he imputes it to his own ignorance, waits on God for greater light, and wonders at the patience of his Teacher; while of every essential truth he has the witness in himself.

This malignant foe aims his fiery darts at the *heart* as well as at the head, and tries to influence the will by groundless fears, and to corrupt the affections by the allurements of sense. When the soul is first awakened and turned to the Lord, Satan will

suggest to the mind what comforts they must sacrifice, what reproach they must endure, what losses they must sustain, and what difficulties they must surmount, so as to shake their resolution, and divert them from their purpose. Thus the Israelites were discouraged, because of the way; the youth in the Gospel prevented from following the Lord, because he could not part with his possessions for an interest in Christ; and some that believed durst not confess Him for fear of the Jews. Should this method not succeed in preventing their regard to religion, he will change the mode of attack, and direct his darts to other principles and feelings, dissuading them from decision by the fear that they are not elected, not called, not in a condition to hope; or if they pray, it should be that the Lord would convert them, but NOT YET! To others he will propose the pleasures of sense; he will set before them, as he did before our Lord, the glory of the world; stir up the lust of the flesh, the lust of the eye, and the pride of life; and by the influence of things seen and temporal, endeavour to alienate the heart from God, and from things eternal.

Against these temptations the broad shield of faith presents a firm and determined resistance: Be it so (says faith), that I must endure much in the service of God; what shall I have to endure if I *do not* serve Him? True, I may lose secular profits, sinful pleasures, and the world's friendship; but what if I gain all these, and lose my soul!

If a fiery furnace were before me, it were better that I should suffer martyrdom with the servants of God, than be cast into eternal burning with his enemies. True, he has said it is through much

tribulation that we enter into the kingdom of God, and He will lead through fire and through water to the wealthy place; yet I know that he *could* prevent the tribulations, he could quench the fire, and dry up the flood; but should he suffer all these things to try me, he will sustain me, and cause them to work together for his glory and my good; so that Satan shall repent that ever he attempted to hinder me, and all heaven rejoice when I gain the victory! And why should I despair? Nothing but destruction can result from despair. To whom shall I go if not, to Christ? for He alone has the words of eternal life. I will go in the strength of the Lord God; and if I perish, I will perish before the cross crying for mercy!

"None ever perish'd at his feet,  
And I will lie for ever there."

And what are all the momentary *pleasures* of sin, when compared with those which saints enjoy in the service of God, and those that are at his right hand for evermore? What are all the honours and profits of the world, compared with the unsearchable riches of Christ, and the honour that cometh from God? Get thee hence, Satan! for I have been taught of God to reckon that the sufferings of this present time are not worthy to be compared with the glory to be revealed in us, at the coming of the Lord!

Thus we learn, that whatever be the nature of the temptation, this shield can resist, repel, and even quench, the fiery darts of the wicked.

Faith discerns the *truth* of the gospel, and preserves the *head from error*; it lays hold on the promises of God, and preserves the *heart from fears*; it counteracts the influence of Satan and the world, and thereby *preserves the life from sin*. Let the Christian take this shield *above every other weapon*; and as the great Captain of our salvation repelled the fiery darts that were cast at him by a direct regard to the word of God, saying, "It is written! it is written! it is written!" and the vanquished foe fled before Him;—so the weakest saint that presents the shield, will find that, like the sword of Goliath, "there is none like it." I had fainted," said David, "unless I had believed." Peter would have been driven away as chaff before the wind; but the Lord prayed for him, that his *faith* might not fail: and of the host of worthies, whose triumphs are recorded for our encouragement, we are assured that "*these obtained a good report through FAITH:*" that "through faith they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, and turned to flight the armies of the aliens." And, so if we are partakers of like precious faith, we shall, like them, ultimately gain the victory, and "*God shall bruise Satan under our feet shortly.*" "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne."

Clapham.

J. E.

#### ORIGINAL LETTER OF THE LATE DR. WATTS.

To the Editor of the Baptist Magazine.

Some years since I possessed, through an executorship, be-

tween thirty and forty manuscript letters of Dr. Isaac Watts's, all



of which were addressed to Dr. Philip Doddridge, Northampton, dated between the years 1736 and 1744. Most of these letters have been lent to different ministers and friends, and have never found their way back to me. I have occasionally seen some of them printed in your useful miscellany. A few only now remain with me; of these a friend has kindly furnished me with fair and correct copies, one of which I herewith inclose for the Baptist Magazine. The autographs may be inspected if requested. The orthography is correctly retained.

Yours, truly,

GILBERT BLIGHT.

May, 1835.

Newington, Aug. 14, 1736.

Dear Sir,

Permit me to let you know that almost all the particulars in your letter are mistaken. Mr. Wright was not of Newington, but Newington-Green, and unknown to me. His executor is not Mr. Legg of Cornhill, but Glegg or Clegg, a banker in Lombard Street, and one Mr. Speed, both of the Church of England, and I knew them not. The third is Mr. Paice, a dissenter; but I have already recommended such numbers unto him that I am quite ashamed; however, I have transmitted your letter the day in which I received it, to the post, to go to Tunbridge Wells, where Mr. Paice now is, and I believe he has seen it. The petitioners, I suppose, are and will be thirty or forty to one that will partake of the legacy, so that I have no hope of success: and two days ago the executors put out an advertisement, that they will receive no more petitions.

I have now read a great part of your Paraphrase, and still think it is done with care and

much judgment. I cannot have it read to the family, because my servant at every turn sticks at some words, and at some corrections, and cannot read them so currently, without interruptions, as family worship requires.

I find no faults, but such small ones as might, perhaps, be mentioned if you were reading the manuscript to me, but not worth noting down.

As for the remarks that are worthy of your notice, they are contained in these few queries:

1. Though I exceedingly approve of the title (*viz.*), the *Family Expositor*; yet I would query, whether a long Greek motto out of a heathen philosopher, in the title-page of a book written for families, is so proper as some English sentence out of the Bible, such as Nehem. viii. 8, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

2. Upon the same foot I query, whether many Greek and Latin words, such as *symbol*, *tranquillity*, *victim*, *pregnant*, and many others, were not better changed into words more intelligible to private families?

3. Whether the practical remarks, which you call *improvement* or *reflection*, were not better thrown into distinct paragraphs, and either distinguished by 1, 2, 3; or, at least, by such kind of expressions as, On the first verse I remark, &c.; On the ninth verse I remark, &c. Or thus: On Herod's slaughter of the infants I observe, &c.; On the travel of Christ into Egypt I remark, &c. Or, From the Song of Simeon, or the Prophecy, we may learn, or I infer, &c. Or in any other manner that you please, so there be but rests and pauses, and such distinctions of your

several remarks, and of the subjects from which they are drawn, that may give a very distinct idea of each inference to the hearers, and may assist their memory; whereas, this seems to be too much neglected, by the whole *improvement* running on, as it were, in an harangue from one end to the other.

4. I would ask, whether the insertions in the blank page were not much better placed just over against the place where they should come in?

Since I despair of making any other remarks than these, I would not withhold the manuscript any longer from your own hand, or the hand of any friend to whom you shall recommend it, since, as far as I can see, it is so well done, that it will receive no improvement by abiding with me.

I am glad your daughter is growing into health: may her life be spared for your comfort! I am also glad Mr. Bulkeley appears a promising lad; may Divine grace, under your care, fit him for the service of our Lord! I have no advice for you about taking houses, having never been a housekeeper; you need better counsellors than I am. May grace be ever with you, to fit you in soul and body for your great and important work, and bless it with Divine success!

With salutations to Mrs. Doddridge,

I am, dear Sir,  
Your affectionate brother, and  
humble servant,  
I. WATTS.

To the  
Rev. Dr. Philip Doddridge,  
in Northampton.

## POETRY.

### ON THE RESTORATION OF A PENITENT BACKSLIDER.

And has thy heavenly Father smiled,  
And sealed a pardon on thy heart?  
Does he still own thee as a child,  
And bid thee never more depart?  
And shall we dare refuse thee room,  
If He invites his wanderer home?  
Oh, if we wept and prayed for thee  
While thou wert straying from the fold,  
How joyful should our feelings be  
Now we thy penitence behold!  
We haste thy glad return to meet,  
And lead thee to thy Father's feet!  
We'll gently bind the throbbing wound  
That sin has made within thy breast;  
Assured thou hast forgiveness found  
With Him who gives the weary rest!

Oh, we would imitate His love,  
And strive thy sorrows to remove!

For who that often looks within,  
And sees the evils lurking there,—  
That mourns the power of secret sin,  
And watches o'er his heart with care,—  
But will with grateful feelings own  
"That we are kept by grace alone?"

If we have trod the narrow way,  
And humbly walked with God below;  
Oh, let us each adoring say,  
How much to Jesu's care we owe!  
And mourn that we so often prove  
Forgetful of his constant love!

W.

### LINES ON A SUFFERING SAINT ASLEEP.

Spirit of sleep! thy magic power  
Steals softly on her weary breast;  
The cares of life oppress no more;  
Her troubled feelings sink to rest;  
Her eyes awhile forget to weep;  
Her heart, with secret pangs to swell;  
And, hushed within the arms of sleep,  
Her soul has bade the world farewell!  
But ah! the morning light will gleam,  
And wake the sufferer soon!  
Her rest will prove a midnight dream;  
Her ease—a transient boon!

Not so, when Death has loosed the bands  
That keep her from her home above!  
Escaped from earth to happier lands,  
Her rest will not illusion prove;—  
She will not quit her grief awhile,  
With sadder sorrow to return;  
She will not in a slumber smile,  
And wake her dreary lot to mourn;  
Her breast will heave one long, last sigh,  
The brittle life-cord riven;  
She'll drop her hand, and close her eye,  
And sleep—to wake in heaven!

ETA.



## REVIEWS.

*Journal of a Residence and Tour in the United States of North America, from April, 1833, to October, 1834.* By E. S. ABDY, Fellow of Jesus College, Cambridge. 3 vols. Murray.

Generally speaking, there is no dearth of intelligence as to the topography, population, legislature, commerce, religion, literature, and manners of America. But the work before us, which we have perused with mingled emotions of pleasure and sorrow, has made us much more familiar with the new world, in relation to many interesting and important subjects, than we had become by our previous attention to such means and opportunities of ascertaining facts as had been presented to our notice. The benevolent eye of the author, though glancing upon a great variety of objects of minor interest, was principally occupied in contemplating the unrighteous ignominy and suffering inflicted on multitudes of our race, by a people whose boast of liberty is continually reverberating through the world. Mr. Abdy appears to have encountered much toil and inconvenience, that his inquiries into the state of slavery, and the treatment of the free coloured people, in America, might be as complete as possible; and the result cannot fail to awaken in every humane mind sentiments and feelings of the strongest indignation. With comparatively few happy exceptions, so entirely does the American economy in all its departments appear to be identified with a determination to uphold the present iniquitous and intolerable system of slavery and insult, that to attempt its demolition seems to involve consequences of the most appalling description. It is, however, highly gratifying to be enabled to state, that anti-slavery principles and efforts are in active and vigilant operation, and that the great objects they aim to accomplish are gradually securing increased approbation and support.

So interwoven, however, are the habits of the Americans with slavery, and yet so entire is the line of separation between the white and coloured population, extending to the ordinary courtesies of life, the worship of the sanctuary, and even the repose of the grave, as to occasion considerable apprehension that the struggle to overcome these dominant and inveterate evils will be severe and protracted. On the subject of colonization, also, our author enters largely, and writes decidedly. The following is from the first volume.

“As for the settlement of Liberia, it is as little likely to promote the ostensible, as the real, object of its founders, or to be more successful in improving the one country, than in draining the other. The attempt to colonize Africa with people of the same race as the aborigines, is indeed a hazardous experiment. There is no small risk of bringing into more frequent and more powerful action the principles of repulsion between the two bodies, than those of attraction and adhesion. Centuries of civilization have given to Europeans an undisputed superiority over the barbarous tribes among which they have been settled in the darker quarters of the globe; yet how difficult they have found it to maintain their position against the natives, is too well known. To the various causes, however, which produce or prolong hostilities, is, in this case, to be added that tendency to jealousy on one side, and contempt on the other, which a common origin and a contrariety of habits are sure to create. Self-interest would probably for some time suppress these feelings; but if once excited by any of those collisions of which the history of colonization presents so many deplorable examples, they would be exasperated by the defeat or victory of either party. From information supplied by the captain of a trading vessel, who had been for two or three years near that part of Africa, and had frequently visited Liberia, it appears that the colonists hold their barbarous neighbours in sovereign contempt. They carry on a lucrative trade of rum and gunpowder with them, and the terms and mode of

barter serve to increase that feeling of scorn which opposes itself to a friendly intercourse." p. 353.

Into whatever society either accident or design introduced our author, he vigilantly watched the state of opinion in reference to the sable population, and uniformly resisted the illiberal sentiments which prevail concerning this numerous class of persons.

"Sometimes," he says, "my zeal got the better of my prudence, and I fell into discussions which experience told me were useless. I had one day a long controversy with a young lawyer upon the subject, and was shocked at the arrogance with which he spoke of men whom I knew, from personal observation, to be fully equal to himself in every respect but that which mere circumstance of birth had produced. His arguments (if arguments they might be called, in which fact, hypothesis, and conclusion were equally remote from truth, and from each other) were of the usual preposterous kind. Some of his assertions were to the last degree absurd. The negro, he said, must be inferior to the white, because his father who was a physician (a Virginian) had once proved, in a public lecture, that the black had a long heel and a short forehead. From this antithesis between the sinciput and the os calcis it followed, as a matter of course, that his intellect was inferior to that of a man whose extremities are contrasted in a reverse manner!—nothing could be plainer, except the inference, that he was a proper subject for coercion and contempt. On the score of conscience; my opponent felt perfectly at ease. The coloured man had no sort of reason to complain of ill usage. It was the custom of the country; and the whites were not in the least to be blamed, because they had determined to act as they did. The African was little better than an orang-outang; and as nature did nothing in vain, the final cause for the peculiarity of structure was to be found in the profit and amusement of heaven's last, best work—the Caucasian. Having hinted, that complexion could afford no certain criterion of moral qualities, as its colour might be changed by accident (by the nitrate of silver for instance), I was assured, by this infallible disputant, that I must be in error, because his father was a physician; and; if such effects had ever been produced by the improper use of medicine, he would not

have omitted to inform his son of such an extraordinary circumstance. This was unanswerable.

"Such is the sort of logic used by those who suffer the understanding to be led by the feelings, without inquiring how they came by them. Talk to them upon common subjects, and they are as clear headed and acute as other people; but touch upon this topic, and the best educated man amongst them will utter more nonsense, in a given time, than the most unlettered clown in the three kingdoms. How ridiculous to challenge the admiration of the world, when every philosopher that has enlightened it, every poet that has delighted it, cries 'shame!' upon them for their want of wisdom, generosity, and religion!" vol. i. p. 361.

The further Mr. Abdy extended and the longer he continued his inquiries on this, to him, absorbing subject, the more does his conviction appear to have been deepened as to its inhuman nature, and detestable consequences. These impressions, however, were not suffered to exert such an influence over him as to prevent his perceiving and acknowledging in other connexions much that is entitled to the highest commendation, and which might most beneficially be incorporated into the institutions of the parent country. Adverting to the adjustment of legal disputes, he observes:—

"It has been said, that there are more law-suits in the United States than in England. There are some reasons why there should be less; at least in New York and other northern states. By the laws of the former, disputes, upon money matters, may be settled by arbitration; the parties agreeing as to the mode of decision, which may be put upon record and become as binding as the judgment of a judicial court. The chamber of commerce, by reference to arbitrators chosen for the express purpose, and paid for their services by stated fees, or so much remuneration per day (generally two dollars), adjust any difference that may arise among its members. The merchants have a choice of judges; and may bring disputed claims before a lay or a legal tribunal; the former being empowered, if the parties agree to comply with the necessary forms, to settle the matter in dispute as definitively as the latter, and much more expeditiously and cheaply. This mode of adjudication is usually employed by the insurance



offices when any doubt arises with regard to their liability.

"There is little ground for the assumption, that litigation has been encouraged by making justice less costly and more accessible; or that the cheapness of law has increased the consumption. There is no doubt that its high price has had a contrary effect, and promoted fraud by checking the inclination to prosecute. The costs of suit in New York, above fifty dollars, fall on the losing party. Though this rule does not obtain in the lower courts, which have exclusive jurisdiction in causes involving sums below fifty dollars, yet as either party can plead in person, and the decision is regulated rather by principles of equity than by legal technicalities, unjust or vexatious claims, with the view of saddling an opponent, though triumphant with costs, are not likely to occur; so that the low price of admission to the temple of justice holds out little inducement for any, but those who really stand in need of her protection, to enter." vol. ii. p. 37.

The following paragraph intimates, that while the heart of our traveller was elevated by the "sublime and beautiful" in nature, it became suddenly depressed by beholding the influence of oppression."

"On our right was the Blue Ridge; and on the left and nearer to us was the south-western, of lower elevation. Both the soil and the mode of cultivation improved as we proceeded, though the one was generally poor, and the other partially distributed. After passing Orange Court-house, where the stage stopped to breakfast, fresh beauties sprang up on each side. The various shades of blue, with which the mountains, as they receded or advanced, were clothed, added an inexpressible charm to the landscape. Large masses were presented to the view; now exhibiting in the distance deep tints from the colour from which they derive their name; now imparting to diversities of form and magnitude the distinctness which a nearer view gave to the woods, and inclosures, and farm-houses discernible on their surface. The fresh air of the morning exhilarated the spirits; 'each rural sight and rural sound' was delightful. The fluttering of the turtle-doves and small birds across the road; the chirping and songs with which these 'feathered tenants of the air' saluted the rising sun; and, above all, the

mellow notes of the mocking bird (for the barbarous gun had not swept away the unoffending warblers), produced a more agreeable effect on the mind than I ever before experienced. There was one feature, however, that closer observation discovered to mar the prospect. The labourers in the fields were unwilling machines; the slow and lifeless manner in which they handled the hoe, or turned the plough-share;—the uplifted looks they cast at us as we passed;—the furtive cessation from toil that invariably took place, as the overseer's eye was turned from them, spoke a language that could not be mistaken: it told of unrequited labour, of undeserved misfortune, of blighted affections, and the destruction of all those hopes and fears that play round the heart of man, and distinguish him from the brute creation." vol. ii. p. 213.

The benevolent author remarks upon a burial-ground, near New-haven in Connecticut, in the following manner:—

"There is a spacious cemetery near the town, or rather forming a part of it, where the inhabitants find a last home. The pride of caste, in pushing its folly beyond the grave, has effected an approximation, by attempting a disjunction between the two races. The ground is divided into two lots, each thirty feet by twenty; the price of which is about twenty-five dollars. A portion of this had been purchased by the 'people called Africans,' as Mrs. Child, in her very interesting work, has appropriately termed them. In process of time, as the population of the town increased, more land was added to the burying-ground, and monuments were erected, beyond that portion appropriated to the 'outcasts.' So that they who were once on the outside, are now in the midst of their skin-proud revilers. Among the former lies Ashmun, the first governor of Liberia—in death, as in life, the friend and the companion of the black man. Beyond is the Potter's Field, where the dead bodies of the poor are deposited. The paupers of New-haven are reminded, when they visit the graves of their departed friends, that the purity of their blood is a matter of deep interest and concern to their 'betters;' and that the contamination of 'bad company' will not be allowed to 'corrupt' their 'good manners,' while reposing beneath the few feet of sod allotted to them by the hand of charity. It is thus that the earliest

and the latest associations of life,—the first impressions of the cradle, and the last monitions from the grave,—are made to perpetuate an antipathy, opposed alike to the innocence of the one, and to the humility of the other. The blood of the black man cries from the ground against his brother: the heart of the white man is hardened against him. May the Father of both look with pity and mercy upon them!" vol. iii. p. 203.

An appendix concludes these volumes, made up, in part, of some of those advertisements which outrage human nature, and which must constitute one of the bitterest reproaches of any country where they are permitted to appear. One of them runs thus:—

"A. Woolfolk wishes to inform the owners of Negroes, in Maryland, Virginia, and North Carolina, that he is not dead, as has been artfully represented by his opponents; but that he still lives, to give them cash and the highest prices for their Negroes. Persons having Negroes to dispose of, will please to give him a chance, by addressing him at Baltimore, where immediate attention will be paid to their wishes." vol. iii. p. 387.

Fearing that many of our readers may not have an opportunity of perusing this interesting work, we have been more anxious to transcribe from its valuable pages; and, but for the urgency of other claims, our extracts should have been even more copious. The author's style is easy, accurate, and attractive; and the typography, neat and correct. We have not felt at liberty to adopt the peculiarities of his orthography; but we most earnestly recommend his "*Journal of a Residence and Tour in the United States of North America*," &c., to universal attention.

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*India, Its State, and Prospects.* By Edward Thornton, Esq. pp. 354.—Parbury.

India, though, as to its locality, separated many thousand miles from England, is nevertheless, in various ways, so connected with it, as to make anything which can be obtained, in the shape of correct and impartial information concerning

the former, interesting and important in a very high degree. To us, who have received the principal part of our information concerning the present condition of the eastern portion of the globe, through those esteemed persons whose communications are almost exclusively and necessarily occupied in the details of sacred pursuits, this publication is highly acceptable. We can perceive, indeed, that in some few particulars the predilections of the enlightened author may not be in perfect agreement with our own; but this circumstance is so inconsiderable, in the presence of so much that is high and honourable in principle, original and important in narrative, and wise and benevolent in suggestion, that it operates not as the slightest impediment to our perusing this work with much satisfaction, and strongly recommending it to the attention of our readers.

The work in question is comprehended in twelve chapters, of which the titles are, "Historical Sketch—Political Sketch—Government of India—Agriculture—Manufactures—Foreign Trade—Public Works—Means of Foreign and Internal Communication—Religion and Morals—The Judicial System—Revenue—Means of Securing British Interest and Authority." The luminous and forcible manner in which these subjects are discussed, is exceedingly creditable to the author, of which, did our limits permit, it would be easy to introduce ample proof. The chapter on religion and morals is deeply affecting.

"While," says this able writer, "abundantly productive of the meaner vices, the Indian character is not exempt from those of a darker hue. Falsehood and dishonesty are associated with malevolence; and contention and animosity and revenge prevail among every grade and condition. Men pursue each other with the most deadly enmity, and with the most determined and long-continued perseverance. No opinion was ever more unfounded than that which has been so often advanced, and so commonly received, of the mild and benevolent character of the Hindoos. Passive, indeed, they are, and frequently servile, but not mild. Where they have any-



thing to hope or anything to fear, where the exhibition of resentment would expose them to danger or inconvenience, they can conceal it, and submit to insult and injury with an appearance of the most patient submission; but the desire of revenge, though hidden, is active, and at the first favourable opportunity will be indulged. Nothing would be more easy than to produce numerous instances of the obstinate malignity which marks the Hindoo character, and which is confirmed and fortified by superstition. With all the delicacy which the British government has at all times observed towards the religion of the majority, it has been found impossible to avoid occasionally interfering to suppress practices originating in vindictive feeling, and sanctioned by superstitious credulity, which threatened completely to paralyse the operation of the law. One of these was common in the province of Benares, where the Brahmins were held in the highest reverence, and their persons regarded as inviolable. When any process from the judicial or fiscal authorities was to be executed upon a Brahmin, he would threaten to inflict personal violence, sometimes extending to suicide upon himself, if the officer approached too near; or if, as frequently happened, his affection for his own person was too tender to allow him to place it in jeopardy, he would bring forward some member of his family or tribe, whom he threatened to maim or put to death if an attempt were made to serve the process. These threats were not mere words; they were often carried into execution, the victims themselves acquiescing, under a conviction, that after death they would become the tormentors of those who were the occasion of their being sacrificed. A practice somewhat similar, was that of a person placing himself at the door of another, armed with some offensive weapon, or provided with poison, for the purpose either of recovering a debt or extorting a donation. By the established rules, the besieger was to remain fasting, until his object was obtained, and the person besieged was also to abstain from nourishment until the other party was satisfied. During the siege, ingress to the house, and egress from it, were suspended. Neither could be attempted, except at the risk of the party, without wounding himself with the weapon, or swallowing the poison which he had provided. These two customs were found so dangerous as to call for the interposition of the supreme authority to put them down. p. 125.

Adverting to one of the principal sources of these enormities, he says,

"The gods whom the Hindoos worship are representations of all the vices and all the crimes which degrade human nature; and there is no grossness and no villany which does not receive countenance from the example of some one or other of them. The vilest and most scandalous impurity pervades their mythology throughout; it is interwoven with all its details; is at once its groundwork and completion, its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempts against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is the essence of the system." p. 148.

This chapter closes with the following respectful reference to our Missionaries.

"The excellent and exemplary Baptist Missionaries have done much to advance the interest both of religion and learning; but the number of labourers is yet inadequate to the promised harvest. The worn-out superstition is obviously falling to pieces, to be replaced, either by what is called the religion of nature, or by a better faith, to which that may form a stepping-stone. It is for those who take an interest in the diffusion of Christian knowledge, to consider whether we ought not to avail ourselves of the moral movement, and give it the best direction; and whether the duty of extending the knowledge of divine truth is not especially pressed upon us, as well by the state of opinion and feeling in India, as by the position in which we stand towards that country." p. 173.

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*Biblical Hermeneutics, or the Art of Scripture Interpretation, from the German of George Frederic Seiler, D.D., Professor of Theology in the University of Erlangen, &c. With Notes, Strictures, and Supplement, from the Dutch of J. Heringa, D.D., Professor of Theology in the University of Utrecht. Translated from the Original, with Additional Notes and Observations. By the Rev. WILLIAM WRIGHT, LL.D., of Trinity College, Dublin, pp. 652.—Westley and Davis.*

Much honour and gratitude are due to those persons who open the treasures of wisdom and knowledge which for years have continued

locked up in the recess of a foreign language, and which, but for their zeal and industry, would have remained in their enclosure, but seldom visited by strangers, and even then perhaps only partially exhibiting their value. To the theological student, this translation of Dr. Seiler will be a great acquisition; as whatever may assist in rightly dividing the word of truth must be regarded by him as possessing the strongest claims to his attention, and a principal place in his esteem. Considered either in relation to regular study, or occasional reference, the work before us is highly interesting and important, supplying as it does so much to correct the judgment, and to mature the mind; to preserve from the extravagance of fanatical exposition, and to conduct to sound, analogical, and satisfactory interpretation. The right of private judgment is unquestionably an inalienable privilege, which must on no account be resigned to any pretended infallibility; yet that the sacred volume should have been made the platform of the wildest theories, and the companion of the most vain and absurd speculations, is to be deeply lamented. By the ignorant and the designing, this holy book has been made subservient to the introduction and dissemination of hypotheses the most fanciful, and even errors the most pernicious. Every thing, therefore, which has the desirable tendency of checking such presumption, and of inducing a more reverential regard for the lively oracles, must be entitled to a cordial reception, and a diligent perusal.

This excellent work is divided into two parts, each containing four chapters. The first part includes, "General Rules for the Interpretation of the Bible;" and the second, "Applications of the General Rules to the Interpretation of the Holy Scriptures." The titles of the four chapters in the first part are, "Principles and General Rules, prescribed by Reason to the Interpreter—Principles and Rules of Interpretation by Means of the Signification and Use of Words, and their Combina-

tion; of the Various Species of Words—Of the Real Sense—Of the Treatment and Explanation of whole Periods, Parts, and Books—Appendix: Of Versions, Paraphrases, and Free Translations." The chapters in the second part are, "Principles and Rules for the Interpretation of the Old Testament in General—Principles Adapted to the Interpretation of the Separate Parts and Books of the Old Testament.—Of the Interpretation of the New Testament in general—Principles for the Interpretation of Separate Parts of the New Testament—Appendix by the Translator."

From the fifth section of the second part, we extract as follows:—

"In our days, for instance, doubts have often been openly expressed, whether God had really so inspired and directed the prophets that they were themselves acquainted with the truths, and especially with the future events, which they announced, precisely as they had predicted them? This has been also in our time unhesitatingly denied. Were they not probably, like the heathen philosophers, poets, and oracles, left entirely to themselves, to their reason, their imagination, their own natural foresight? Should not their writings with this hypothesis be regarded and explained as any other human composition, their *prophetic poetry*, as well as what it contains, like any similar work of a heathen poet?

"The first point to be settled here, if certain and fixed principles for the interpretation of the prophets are to be laid down, is the following: There must be *common principles* agreed upon by both contending parties of theologians, and other expositors of Scripture, which neither can object to acknowledge.

"The first of these principles is the following: The Biblical prophets are not only distinguished from, but actually opposed to, all heathen prophets, philosophers, and oracle-speakers; and God has, according to the wisdom of his providence, wrought by his prophets among the Israelites that which he has not chosen to do among any other people on the earth.

"The accuracy of this assertion will appear clear from the following reasons:

"1. There is no book of religious instruction known among any nation upon earth, from the time of Moses to Christ, in which Polytheism, or even the deification of nature, and idolatry, are not



supposed to be true and legitimate objects, or rather taught and encouraged.

"2. The prophets alone, in their discourses and writings, have unanimously opposed this superstition, and the Old Testament is the only book in the world in which, during that long period, the religion of reason, or the worship of one God, the Creator and Ruler of heaven and earth, is taught, confirmed, and defended against all heathens.

3. "Now, if the human mind is to be led to higher degrees of perfection, to true virtue and happiness, the true God must extend the knowledge of himself, and his rational worship amongst men, consequently it is He who has preserved in the way of truth the Biblical prophets, by his wise guidance, and confirmed by

their means the truth, that *he alone is God.*

"4. From these incontrovertible positions follows the principle: The Biblical prophets, who assert that they speak under God's guidance, or at his behest, and announce beforehand the actual accomplishment of contingent future events, are not to be considered as heathen soothsayers, nor as enthusiasts and good-natured fanatics, nor even as pious deceivers, but as men acting under the wise guidance of God, who, themselves convinced of the truth, taught that truth to others, and whose veracity was confirmed by Divine Providence in bringing to pass in the course of time what the prophets had previously announced and predicted." pp. 257—259.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*Eminent Usefulness Assured of a Glorious Reward; a Sermon occasioned by the Death of the Rev. Robert Morrison, D.D., which took place at Canton, August 1st, 1834. By John Jefferson. Ward.*—This discourse is founded on Dan. xii. 13. The plan of the sermon is, "The character addressed; The usefulness implied; and The reward assured." Having in a former number given a memoir of Dr. Morrison, it may be sufficient here to remark, that in this very respectful tribute of esteem to the memory of departed excellence, our readers will find a confirmation of what perhaps they may have previously collected from similar expressions of respectful condolence.

*Directions for Weak Christians; and the Character of a Confirmed Christian. By Richard Baxter. In two parts. With a Preface by the Rev. H. J. Sperling, A.M. Rector of Papworth, St. Agnes, Cambridgeshire. pp. 348. Holdsworth.*—We deem it a sufficient recommendation of this reprint to quote the commencement of the Editor's preface: "A work of Baxter's needs no other introduction to the public, than the name of its author. Few, if any, of our religious writers have been more generally and deservedly popular. But the very circumstance of Baxter's popularity as an author, and the consequent multiplicity of his writings, has caused some of his works, which were valuable enough to have given celebrity to other names, to remain partially overlooked. This has been the case, to a certain extent, with the Treatise which is here presented to the public. No new

edition of it has appeared for many years; and in consequence of the scarcity of copies, it has not been sufficiently known to be properly appreciated."

*Sacred Poetry. By a Layman. A new edition, revised, with numerous Additions. Seeley and Burnside.*—The principal feature by which this work, comprising one hundred and forty-nine articles, is distinguished, is serious piety; which, to our readers generally, will be no trifling recommendation. The following is a specimen:

### "MERCY."

"Mercy has been the Christian's prayer,  
The Christian's warmest breath;  
The first still whisper in his ear,  
The last word at his death.

"Mercy, as boundless as the sea,  
As stable as the shore,  
Exerts o'er man a sovereign sway,  
A miracle of power.

"She sees the tear, she hears the sigh,  
And views the heart that 's wrung;  
And lifts to heaven her dewy eye,  
And hears her triumphs sung.

"Mercy broods o'er her charge thro' life,  
And cheers him at his death;  
She breathes her pow'r o'er nature's strife,  
And peace is in the breath."

*The Young Christian; or a Familiar Illustration of the Principles of Christian Duty; by Jacob Abbott, Principal of the Mount Vernon Female School, Boston, America; revised and corrected by William Darling. pp. 408. Darling.*—As our estimate of this justly popular

work has long since been recorded, all that we deem requisite, in reference to the present edition, is to transcribe a passage from its preface. "As there appears to have been much carelessness with respect to the style and composition, the present editor has conceived himself at liberty to correct those expressions which might have been offensive to an English ear, and also in some cases to supply a few words expressive of the feelings which the author most certainly entertained, but to which he has not always given vent in appropriate language. Without rendering himself responsible for every sentiment contained in the book, the editor would most earnestly recommend its perusal to all who are desirous to know and to perform their duty, being fully persuaded that it will tend in no inconsiderable degree, to promote the increase of practical religion." p. 7.

*The Church of Scotland's India Mission, or a Brief Exposition of the Principles on which that Mission has been conducted in Calcutta; being the Substance of an Address delivered before the General Assembly of the Church, on Monday, 25th May, 1835. By the Rev. Alexander Duff, A. M., the Assembly's First Missionary to India: published at the special request of the General Assembly. pp: 27. Nisbet.*—Such obstructions to the reception of evangelical truth, as our readers have often heard from the lips of those who have visited the continent of India, are in this address distinctly and at large introduced. Let, however, prayer be continued—let other appropriate means be employed, and, no doubt, in due time, the influence from above shall descend, and the wilderness shall become a fruitful field, and the desert as the garden of the Lord; for great is the truth, and it shall prevail.

*A Letter to the Protestants of the United Kingdom, Exhibiting the Real Principles of the Roman Catholic Bishops and Priests in Ireland, as contained in their Standard of Theology adopted in 1808, and since used as a Guide in their Private Clerical Conferences. By the Rev. R. J. McGhee, pp. 39. Seeley.*—The Rev. author of these pages, in a certain connexion, has of late rendered himself exceedingly popular by his vituperations of the Roman Catholics. Unhappily the date of these efforts is such, as to throw no inconsiderable suspicion around their designs. Admitting, however, the correctness of the statements, and the benevolence of the purpose for which they are professedly introduced, there seem so many occa-

sions for saying to those who are now most eager to give them circulation, "Physician, heal thyself," that these zealous endeavours appear to excite but very little sympathy, where, perhaps, it was calculated they would have produced surprising effects.

*A Brief History of the Baptist Church, in Little Wild Street, Lincoln's Inn, Fields. pp. 14. Wightman.*—As the esteemed author of this "Brief History" has preferred its appearing without his name on the title-page, we do not feel authorized to trespass upon his retiring modesty; but his well-known habitual correctness is quite a sufficient pledge, that the statements in this interesting and beautifully printed publication, may be relied on by the reader. He has thus furnished elements which, were it thought desirable, he might expand into a volume, containing an account of one of our churches which, in reference to its rise, progress, and decline, would supply much instructing narrative, and many occasions for humiliating reflection, at the close of which he might inscribe, as at the end of the pamphlet now before us,—*"EBENEZER."*

The profits arising from the sale will be given towards the expenses recently incurred in repairing the meeting-house.

*A Key to the Symbolical Language of Scripture, by which numerous Passages are Explained and Illustrated. Founded on the Symbolical Dictionary of Daubuz. With Additions from Vitring, Ewaldus, and others. By Thomas Wemyss, Author of "Biblical Gleanings," &c. pp. 512. Hamilton.*—The compiler of this "*clavis symbolica*" has laid the Biblical student under a lasting obligation; which will be best discharged by a diligent perusal of this excellent work, and a frequent reference to its numerous and highly interesting contents. Without a work of this description, the library of no minister can be regarded as complete; and considering the comprehensiveness of its details, and the economy of its purchase, we know of none so well adapted for universal circulation.

*The Infant's Spelling and Reading Book; also full of Instructions for those who desire to Teach by the Power or Sound of Letters, according to the Spirit of the Improved Methods of Pestalozzi and Edgeworth. By the Conductors of a Family Infant Boarding School. pp. 42. Westminster.*—Highly deserving the attention of all who are engaged in the good work of infant instruction.



## OBITUARY.

## MRS. AGNES BARLOW.

Mrs. Agnes Barlow, late of Truro, was born in the neighbourhood of Liskeard, on June 24th, 1792. From her infancy she was brought up in the forms of the Church Establishment, but was altogether ignorant of spiritual worship. At an early age, however, she was the subject of deep conviction of sin, and often endeavoured to make herself better; but these impressions were as "the morning cloud and early dew." She went on sinning and repenting, being totally unacquainted with the way of salvation. Having, when about 13 or 14 years of age, undergone the ceremony of confirmation, she afterwards passed many sleepless nights and gloomy days, having, as she conceived, now taken the responsibility of her sins on herself. She went on in this state until the providence of God led a pious gentleman, a captain in the navy, and his lady, to the immediate neighbourhood of her residence. With them she soon became acquainted. They were members of the Established Church; but there being then no pious clergyman in the vicinity, they worshipped with the independent church at Liskeard, under the pastoral care of that worthy man, the late Mr. Guard. After a short time they obtained her father's permission for her attendance at the dissenting chapel with them. Here her sister and herself heard the gospel for the first time. The word came with power, and they were soon taught the way of salvation. They embraced every opportunity to hear more of a crucified Saviour, but principally on week-day evenings, as their father would not consent to their leaving the church. After a short time a circumstance occurred to strengthen their arguments with their father, and to weaken his objections; so that they now without opposition regularly attended, offered themselves as candidates for church-fellowship, and became active, useful members, contributing largely of their substance for the furtherance of the gospel.

Some time after this our late friend, being at Devonport on a visit, happened to see the ordinance of believers' baptism administered by Mr. Willcocks. The text rivetted her attention, and the pungent reasonings of the preacher deepened the impression. She examined for

herself whether these things were so, her mind was effectually made up on the subject, and she only waited an opportunity to follow the Saviour in this ordinance.

Having in 1818 been married to our brother who now mourns her loss, Providence directed their removal to Truro, where they settled in 1821. Here the desired opportunity was afforded for the public avowal of the Saviour, by submission to the ordinance of believers' baptism; and our sister thus put on Christ, with several other disciples, in 1823, and became, with her husband, a member of the church in that town.

In the year 1826, Mr. Barlow having been set apart to the deacon's office, an occasion was thereby furnished for the developement of the character of our late sister, and she rendered herself truly an help-meet to her husband in his official situation. Like Phebe, she was "a servant of the church," and like Mary, she "bestowed much labour" in aiding the efforts and promoting the comfort of her Pastor, and brethren and sisters in the Lord. Her benevolence was active and unwearied towards the necessitous, and she abounded in acts of prompt and cheerful kindness. To ministers of the gospel it was to her a peculiar delight to show attention and hospitality; and her house and heart were always, and not unfrequently with a generous disregard to her own convenience, open for their reception.

The health of our sister, which had greatly suffered from numerous attacks of illness, and the anxiety and griefs arising from the loss of seven dear children, at length, about four years since, became irrecoverably impaired. During this protracted affliction, patience and cheerfulness were conspicuous virtues, and she was graciously sustained by Him who has promised that "as our days, so shall our strength be." For a long time, however, her evidences of interest in Christ were somewhat darkened, although she possessed a measure of hope which preserved her from overwhelming distress.

A few weeks prior to her dissolution, the mist which had so long partially obscured her prospects was cleared away, and the light of the Redeemer's countenance shone upon her soul during

the remainder of her days. "At evening time it was light."

She was requested to mention a passage which might be appropriate for the improvement of her decease. After some hesitation, and a request that nothing might be said about herself, she mentioned 1 Timothy i. 15, adding that *she* was the chief of sinners, and that as this beautiful scripture comprised the ground of all her hope as a sinner, a discourse from it on her death might be rendered useful to the living. She frequently expressed her anxiety that the "faithful saying" might be proclaimed, "that Jesus Christ came into the world to save sinners, of whom," she said, "I am chief," the *very* chief. "What a wonder," she added, "it will be if I ever get to heaven!" With great feeling she repeated the well-known lines of Toplady:

"Nothing in my hand I bring,  
Simply to the cross I cling."

On the evening preceding her decease she made an effort to converse with her pastor, and to express the fulness of her joys: it was a scene—

"—privileged beyond the common walk  
Of virtuous life, quite in the verge of  
heaven."

With much emotion she adverted to the many "happy meetings" she had enjoyed in past years in the house of God, and in the social circle, and gave utterance to her fervent desires for the prosperity of the church, and her minister's usefulness in the conversion of sinners. She was reminded, that if on earth such delightful seasons of Christian fellowship can be enjoyed, those of heaven must be incomparably more hap-

py; and that in reference to her present acute sufferings, and the prospect of their speedy termination, it might be said to her—

"Yet a season, and you know,  
Happy entrance will be given,  
All your sorrows left below,  
And earth exchanged for heaven."

"A blessed exchange," she replied, with most animated expression, "a blessed exchange—a blessed exchange it will be! I have no fear of dying; I can rejoice in Christ, and that I am washed from my sins in His blood, and I long to be with Him in heaven—

'O glorious hour! O blest abode!  
I shall be near and like my God.'"

On the morning of her dissolution, and when the final process of death was evidently upon her, she said to her afflicted partner, "My dear, I am dying; but I *can* triumph, I *can* triumph." Thus did the Saviour whom she loved raise her above the fear of death, in the more distant prospect of which she had often trembled, remarking, however, that if the Lord did but grant her the light of his countenance, she should not be afraid to die. This unspeakable blessing was continued during the prevalence of the mortal strife, which endured for several hours longer; and thus our beloved sister, on the evening of Friday, June 26th, fell asleep in Jesus, just after she had exclaimed, "Lord Jesus, receive my spirit."

An improvement of her decease was attempted on July 5th, from the passage already mentioned, to a crowded audience.

Truro, July 20, 1835.

E. C.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN SAILORS' SOCIETY.

To the Editor of the Baptist Magazine.

Sincere friends to the evangelization of seamen in different parts of the country are inquiring, "What is the British and Foreign Sailors' Society doing to evangelize seamen?" In answering their inquiries, I would respectfully and earnestly entreat them to consult the monthly publication of the directors, "The Pilot, or Sailors' Magazine," and the "Report of the Society's Proceedings" of the last year: by these organs of communication, every friend to the religious interests of the maritime com-

munity will learn, that the Society has an efficient system of means in operation, which God is graciously crowning with his blessing, to promote the improvement and salvation of that valuable class of our fellow-countrymen.

Comparatively few, especially those in the agricultural, and even in the manufacturing districts, have a correct idea of the vast numbers of those who are employed in the British merchant service. Those who are most competent to form a correct estimate, compute the merchant seamen of Great Britain, including fishermen, at little short of 250,000 persons, besides their fa-

milies; and no class of our countrymen have been so culpably neglected, in relation to their spiritual interests, by the religious part of the community. Until the formation of the Port of London Society in 1818, these devoted men were almost entirely overlooked; but the worthy efforts of that institution gave an impulse to the cause of maritime evangelization, and its noble example was immediately followed by the people of God in Bristol, Liverpool, Hull, Dublin, and several other places in the British isles, and especially by the Christians in America.

Seamen's chaplains and mariners' churches are found in every principal port in the United States, and American seamen are generally believed to be more moral, temperate, and religious than those of any other nation. Not satisfied with their endeavours to evangelize their seamen in their home ports, the American Christians have sent seamen's missionary chaplains to promote the spiritual interests of their seamen in the ports of Canton, Bombay, Smyrna, Honolelle, Havanna, Havre, Marseilles, &c.; and God is crowning their labours in various instances with his abundant blessing.

The British and Foreign Sailors' Society would emulate their American friends with respect to chaplains to seamen in foreign parts; but they must regard the immense port of London as their chief field of labour. That unparalleled seat of commerce engages their first attention, it having literally "a forest of shipping," amounting to nearly 2,500 vessels, from all nations, constantly in its port, with upwards of 15,000 sailors, besides about 8000 rivermen and lightermen. Among these *two* agents, a Thames missionary and an efficient coadjutor, are employed by the Society in visiting the sailors of these vessels, both on board, in the docks, and on shore, supplying them with books and tracts in different languages, and preaching to them the gospel of Jesus Christ.

Four other agents are employed, every evening in the week, preaching to sailors, and holding Bethel prayer-meetings on board ships; one of them, a Welsh minister, preaches in his native language to thousands of seamen from Wales.

The Society's sailors' chapel, eligibly situated close to the river Thames, will accommodate about 400 persons; and in this place thousands of seamen hear the gospel from the Rev. J. Chapman, the sailors' minister, and other ministers of different denominations, three times every Lord's day; this, however, is but

a temporary place of worship, provided since the sale of the floating chapels, this Society hoping to be enabled soon to erect one more commodious and worthy of their cause.

*Day-schools*, including about 250 children of seamen and watermen, instructed by a resident master and mistress, are supported by the Society, besides a *Sabbath-school*, containing about 150 scholars.

*Loan Ship Libraries.* Of these the Society has nearly 200, comprising about 1000 of the choicest volumes, lent to ships sailing to all parts of the world, besides about 2000 volumes in the sailors' library, at the chapel, for the use of sailors, and for loan to them on their voyages.

Rev. Mr. Williams preaches in Welsh and English to sailors, in the port of Dublin, as an agent of the Society. Rev. Mr. Carr, of Monkwearmouth; Rev. Mr. Tapscott, at South Shields; and the minister of Kenton, on the river Ex, labour as agents of the Society in promoting the evangelization of seamen.

Rev. Mr. Aikenhead, of Kirkcaldy, and Mr. Hague, of Memel, in Prussia, are aided by the Society with books and tracts, in prosecuting the same objects to benefit seamen.

Rev. J. Saunders, in New South Wales. [Rev. E. Sweetman, of Van Dieman's Land; Rev. W. Knibb, and Rev. T. Burchell, are also aided with books and tracts, as foreign directors of the Society, to enable them to benefit sailors in those remote regions.

The Scilly islands, and the seamen of our Coast Guard, have received the special attention of this Society. Libraries of religious books, amounting to more than 1000 volumes, have been placed under the care of a valuable agent of St. Mary's, for the benefit of sailors visiting those rocks and islands; and a considerable grant has been made toward the 3000 volumes of the Coast Guard libraries, which have been materially aided otherwise by the Society.

Various important operations of the Society are in progress to benefit British, American, and foreign seamen, in several of the ports of Ireland, Ham-burgh, Cronstadt, and other places; but these cannot be accomplished without the requisite funds.

Ministers, churches, and private individuals, in several parts of the country, have generously aided the funds of the British and Foreign Sailors' Society; but it is believed they are not generally aware of its existence, or of its opera-



tions and exigences, or it would surely be more liberally supported by their influence and pecuniary contributions. How far these are needed to meet its necessarily increasing expenditure, they are respectfully entreated to consider. Under what immense obligations are those populous and wealthy manufacturing towns,—Manchester, Glasgow, Birmingham, Leeds, Halifax, Sheffield, Bradford, Nottingham, Norwich, Leicester, Huddersfield, Blackburn, Stockport, &c.,—to promote the diffusion of the blessings of Christian knowledge among sailors! Are not these hardy, self-denying men, by their labours and services in all climes and countries, the chief instruments of accumulating their riches? Are not the ministers of Christ, therefore, in those great inland towns, with those of the celebrated seats of learning, Oxford and Cambridge, and the elegant resorts of the opulent, Bath and Cheltenham, under deep obligations to sustain the evangelical operations of the British and Foreign Sailors' Society? If they receive no services from sailors—if they are by no means benefited by their painful sacrifices and dangerous toils—if they have fully discharged their duty to them, in purchasing the various commodities which they have brought from every land to our shores, then nothing further can be required. But if sailors have immortal souls—if the Son of God laid down his life to redeem them—if the doctrines of grace and mercy are contained in the Scriptures—if the knowledge of Christ is necessary to salvation—if it be the duty, the privilege, the honour, and happiness of Christian ministers, to employ their influence in promoting, by every possible means, the diffusion of divine truth, for the regeneration of the world, then a mighty debt is owing to our maritime population, and the whole church of Christ, in this land, has contracted great guilt, in having so grievously and generally neglected the spiritual welfare of seamen.

Missions to the heathen are indispensable. Home missions, even in favoured England, are imperatively necessary. Our peasantry are yet unevangelized, even in Christian Britain! Zeal and liberality, on the part of the ministers of the gospel and wealthy laymen, must be increased in these departments of service for the Redeemer. But our peasantry, and especially our artizans, are far more advantageously circumstanced than those who are occupied at sea,

with scarcely a thousandth part of the temptations which surround sailors.

Many British seamen, through the knowledge of the truth as it is in Jesus, do indeed honour their country by their intelligent piety and consistent exemplary Christianity. But it is too notorious to be denied or doubted, that sailors are generally less temperate, moral, or religious, especially when living on shore, than any other class of the community.

THOMAS TIMPSON,

One of the Secretaries of the British and Foreign Sailors' Society.

London, *Jeffrey Square*, Aug. 12, 1835.

#### BRISTOL EDUCATION SOCIETY.

The annual meeting of this society was held at Broadmead, Bristol, on Thursday, June 11th, when an excellent sermon was preached by Rev. James Acworth, of Leeds, from 2 Cor. vi. 1: "We then, as workers," &c.

The business of the annual meeting was transacted in the vestry immediately after the public service; and several of the subscribers and friends of the society afterwards dined together in the lecture room of the academy in Stoke's Croft.

The funds of the society have been improved during the past year by journeys taken by the secretary, and by Rev. F. Clowes, both of whom were very kindly received in the different places which they visited.

At this meeting the friends of the institution were much gratified, by the successful result of the efforts made since the last annual meeting, towards establishing a fund, entitled *The Hughes Fund*, in memory of the principal donor, and the generous friend of the society, the late Rev. Joseph Hughes. In addition to £390 given by Mr. Hughes, during his life, upwards of £500 have been received in donations from several benevolent friends of the society in the twelvemonth. The sum thus raised is intended to form a permanent inalienable fund, for the education of one or more students.

The society is much indebted to the Rev. Edward Steane, whose zealous exertions have mainly contributed to the formation of this fund.

On the Tuesday preceding the annual meeting, the examination of the students took place in theology, the classics, mathematics, and Hebrew. Favourable reports of this examination were presented, by J. C. Pritchard, M. D.,

Bristol; Rev. John Foster, Stapleton; Mr. F. W. Newman, late fellow of Balliol college, Oxford; Rev. J. E. Bromley, Vice Principal of the Bristol college; Mr. Jonathan Ryland, Rev. James Acworth, and Rev. F. Clowes, Bristol; and Mr John Sheppard, Frome.

Eighteen students were educated during the session.

#### THE BAPTIST BUILDING FUND.

The following cases have been assisted since the last half-yearly statement in the Baptist Magazine.

Little Tew	Oxon . . . . .	30
Filkins	Oxon . . . . .	30
St. Melon's	Monmouth . . . .	40
Blackwater	Hants . . . . .	40
Blackwood.	Monmouth . . . .	40
Saint Hill	Devon . . . . .	50
Potter's Street	Essex. . . . .	40
Bradninch	Devon . . . . .	50
Lumb	Lancaster . . . .	40

Communications to be addressed to the Secretaries, the Rev. C. Stovel, 26, Finsbury Circus; and the Rev. T. Thomas, 6, King's Terrace, North, Pentonville.

#### LONDON CHAPEL BUILDING CASES.

Meeting of the board of Baptist ministers, held at Fen-court, August 4, 1835; the Rev. John Kingsford in the chair.

The ministers of this board, having at the request of the Committee of the Baptist Building Fund engaged to sign no more country cases, but to recommend them all in future to that Committee (see *Bap. Mag.* March, 1835, p. 107); and that society having signified in return, that, if desired, their solicitor shall examine the deeds of any cases in London or its vicinity, and certify their correctness, and that their secretaries shall sign an admission that such cases do not come within the bounds of the Building Fund; and a Committee having been appointed by the board, to consider the best means of examining and accrediting the building cases, within the limits excluded from the operation of the Building Fund; it was

Resolved unanimously, That the following plan, recommended by the committee, be received and acted on in future.

That public notice be given in the Baptist Magazine, that all cases of this description may be sent to the secretary of the board, with the deeds (or attested copies) of the places of worship. That

the deeds be examined in the mode proposed by the Committee of the Building Fund; and, if found correct, that then this board be specially summoned to consider the case, and if approved by the majority, that a certificate be given of that fact by the chairman and secretary, in behalf of the board.

J. B. SHENSTON,  
Secretary.

244, Shoreditch, Aug. 5, 1835.

#### ASSOCIATIONS.

##### A BRIEF STATEMENT OF THE FORMATION OF THE BAPTIST ASSOCIATION, FOR THE COUNTIES OF NOTTINGHAM AND DERBY.

On Tuesday and Wednesday, June the ninth and tenth, 1835, meetings were held at George Street Chapel, Nottingham, to take into consideration the propriety of forming an Association, to embrace the Baptist churches in Nottinghamshire and Derbyshire. At these meetings, most of the ministers and some of the members of the respective churches were present; and one sentiment appeared to pervade the minds of all,—a deep and settled conviction of the duty and desirableness of drawing closer the bonds of union between us. The current maxim, that "union is strength," has not been sufficiently kept in view in our denomination. In conducting scientific researches, and in the pursuit of great benevolent or political objects, the benefit resulting from combined exertion has been abundantly evident. Individual effort must necessarily be limited, but associated energies may embrace a wider range, and secure a grander result. May we not, as Christians, gather a lesson from the world around us, and act upon the same principle which has proved so efficient in secular pursuits? It is indeed admitted that we have no precept in Scripture, enjoining an association of particular churches, nor can we point to any apostolic precedent as an example in this case; but we are commanded "to keep the unity of the spirit in the bond of peace;" and the tenour of our Lord's intercessory prayer we regard as an ample warrant: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." The independence of our churches, we hold as a fundamental principle in ecclesiastical polity; but without in the least infringing on their rights and independence, we conceive advantages may be secured by an associated body, which

could not be obtained, at least with equal facility or to so large an extent, by separate communities. The design of the association is to promote the spread of the Gospel and the general interests of the Redeemer's kingdom;—a design in itself sufficiently arduous, and which can only be successfully prosecuted by calling into vigorous action the combined resources of our respective churches. When we reflect on the state of our own denomination in the two counties, we at once perceive with painful regret, how little has hitherto been done. In the immediate vicinity of Nottingham, indeed, much good has been effected; the field has been carefully cultivated, and a rich harvest already secured; but in the county at large, our churches are thinly scattered, and some are in a feeble state; while in Derbyshire, the moral aspect is bleak and desolate. In our associated capacity, our attention will be speedily directed to the promotion of village preaching, and to the planting of new churches in populous places. It will also be our anxious desire to devise means which, under the divine blessing, may lead to a revival of religion where it has fallen into decay. Besides these direct benefits which we hope to attain, there are collateral advantages we anticipate with pleasure; among which we reckon not the least, the refreshment of our spirits by the friendly interchange of thought and feeling, by united and fervent prayer, by mutual and affectionate exhortation.

On Tuesday evening the brethren assembled, when the Rev. James Edwards was chosen moderator. Each minister gave a brief verbal account of the state of religion in the church over which he presides; and the impression produced by these statements was, on the whole, pleasing and encouraging. Some churches, of course, appeared in a more prosperous state than others, and had received a larger accession to their numbers; but while instances occurred, in which we were called to mourn the want of success, in most cases we had reason "to thank God and take courage." On Wednesday morning, a meeting was held at half-past six o'clock for special prayer; and at half-past ten o'clock a public meeting took place for the purpose of forming the association; when the following resolutions were unanimously adopted:—

I.—That the churches of the Baptist denomination, assembling at Beeston, Collingham, Carlton-le-Moreland, Der-

by, Loscoe, Newark, Nottingham, Southwell, Sutton-in-Ashfield, Sutton-on-Trent, Swanwick, and Woodborough, do now form themselves into an union to be called, "The Baptist Association for the Counties of Nottingham and Derby."

II.—That the design of this union be, to promote the spread of the gospel, and the general interests of the Redeemer's kingdom, throughout the district embraced by the churches.

III.—That this association hold its meetings twice a year, on the Tuesday and Wednesday in Easter week, and on the last Tuesday in October; and that they be holden at each church connected with the union in its turn; each minister is expected to preach in rotation: and that at the spring meeting, a report of the state of the churches be received, and the business of the association be transacted.

IV.—That with a view to accomplish the objects contemplated by this association, a fund be established and sustained by annual congregational collections and individual subscriptions; that each church be expected to make its collection prior to the spring meeting; and that a committee of management be formed, composed of the ministers and deacons of the respective churches.

V.—That all churches wishing to unite with this association, be requested to convey their sentiments by letter, through some member of the union, at one of its regular meetings; and that such applications be attended to without delay.

VI.—That the Rev. W. Hawkins, of Derby, be requested to act as secretary, and Mr. Lomax, of Nottingham, as treasurer, for the first year; and that the secretary be desired to give a fortnight's notice of each meeting to the ministers or deacons of the churches.

It was also agreed, that a copy of the above resolutions should be transmitted to the Baptist Union in London.

The next meeting of the association will be held at Collingham, on Tuesday, October 27th, 1835, when the Rev. T. Pottinger, of Swanwick, is appointed to preach.

#### GLAMORGANSHIRE.

The above Association was held at Ynysfach, Ystrad-Dafodog, June 17 and 18, 1835. Wednesday, at 3 o'clock, brother D. Evans, Cadoxton, prayed; and brother W. Richards, Penyrheol, preached from Luke xxiv. 26. At half-



past six, brother A. Jones, Merthyr, prayed; and brethren D. Jones, and W. Jones, Cardiff, preached from Jos. xxiii. 11, and John x. 10. Thursday morning, at eight o'clock, brother M. Lewis, Cwmyfelin, prayed, and brother T. Harris, Merthyr, preached from 1 Sam. ii. 30. At ten, brother J. Williams, Wauntroda, prayed, and brethren T. Morris, Penygarn, and J. Roberts, Tredegar, preached, from Ez. i. 26—28, and Psalm xci. 1. At three, brother D. Thomas, Penyfai, prayed, and brethren D. Davies, Swansea, and J. Jenkins, Hengoed preached from 1 John i. 7, and Rom. iii. 21. At six brother——prayed, and brethren T. Davies, Argoed, and J. James, Bridgend, preached from Luke v. 5, Psalm xxii. 27, 28. Collected for the Baptist Irish Society, £5. 3s. 1d.

Baptized.....	175	Excluded.....	139
Restored ....	110	Died.....	89
Received by		Dismissed by	
Letters....	35	Letters .....	31

320

259

Clear increase in the churches of the Association, sixty-one.

#### NORTH WALES.

The churches of this association held their annual meeting this year at Am-lwch, Anglesea, on the 1st and 2nd of July. The first day, at two o'clock in the afternoon, the conference assembled; when it was unanimously resolved:—

1. To hold prayer-meetings in all the churches, on the first week of August next, to supplicate the throne of grace for the out-pouring of the Spirit upon the churches and congregations.

2. To approve the principle of the Baptist Union throughout the kingdom and the world at large; and that the messengers should faithfully communicate this to their respective churches at home.

3. To approve the principle, and co-operate with the measures, of the Baptist Building Fund, established in London, &c.

4. To make collections in the churches, towards the Baptist Continental Missionary Society.

5. To co-operate with our brethren of the Baptist Association, in South Wales, to make *one grand and united effort* this year, for the liquidating of the remaining debt on Baptist chapels in Wales.

The public service commenced at six o'clock the same day: brother R. Williams, Ruthin, prayed; brethren E.

Thomas, of Bethel, and J. James, Bridgend, preached from Rev. ii. 8, 11, and Acts vii. 59. Next morning, at six o'clock, brother R. Owen, Rhydwyn, prayed; brethren Eben. Williams, Castleton, and D. Edward, Bangor, preached from 2 Cor. iii. 9, and Rev. v. 11, 12. At ten, brother W. Morgans, of Holyhead, prayed; brethren R. Williams, Ruthin, and Christmas Evans, Caernarvon, preached from Heb. vi. 18, and Luke iv. 19. At two, brother T. Evans, Llangefni, prayed; and brethren D. Jones, Liverpool, and J. James, Bridgend, preached from 2 Sam. xxiii. 5, and Ps. xxii. 27, 28. At six in the evening, brother J. James prayed; and brethren E. Evans, Cefn-mawr, and T. R. Davies, preached from Eph. iii. 9, and Ps. i. 5.

Clear increase in the churches of the Association, 114.

#### SCOTTISH BAPTIST ASSOCIATION.

For the purpose of forming an association of Baptist churches in Scotland, a meeting of Baptist ministers and brethren from various quarters took place at Tullimet, on the 29th of July.

With special reference to the newness of the circumstances, and the importance of the object contemplated, a prayer-meeting was held in the early part of the forenoon, after which an excellent and impressive sermon was delivered by J. A. Haldane, Esq., of Edinburgh. Letters were then read from various churches and individuals, highly approving of the objects of the meeting; and the following resolutions were agreed to, as the basis of future proceedings.

I. That an association be now formed, to be called "The Scottish Baptist Association," consisting of such Baptist churches and members of churches as, approving of the objects contemplated, may wish to co-operate in their promotion; and that, until the accession of other churches, those of Tullimet, Kilmavionaig, Grantown, Lawers, Braedulbane, Perth, Cupar, Greenock, Milport, and Campbeltown, be considered as constituting this association.

II. That the objects contemplated by this association be the following:—

1st. The increase of brotherly love and friendly intercourse among such Baptist churches as agree in holding the sentiments usually termed evangelical.

2nd. The promotion of united exertion in whatever may advance the cause of Christ in general, and the interests

of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist churches, societies, institutions, &c., throughout the country.

4th. To address to the united churches an annual letter, with a report of the proceedings of the association, &c.

III. That, to accomplish these objects, a meeting be held annually in such places as may be mutually agreed upon, at which meeting a deputation and letter be expected, from each church in association; the letter to give a general account of the dealings of God with them during the past year; to state particularly their increase or decrease during that period, together with their present actual number; and to point out any portion of the country which may appear to them to demand the special attention of Christians, in order to its being efficiently supplied with the preaching of the gospel.

IV. That, in the proceedings of this association, it be not considered that any bond is entered into, by which one church is obliged to conform to the usages of the rest; but that it be distinctly understood, and fully recognized, that each church has, and ought to retain within itself, the power and authority to exercise all church discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification, according to its own views, independently of any other church or churches whatever.

V. That the next meeting be at Perth, on the last Wednesday of July, 1836; on which occasion a circular letter on "The advantages of frequent intercourse between the churches," be read and submitted to the consideration of the meeting; that brethren Watson, of Cupar, and Paterson, of Glasgow, be expected to preach; and, in case of failure, brethren M'Laren, of Glasgow, and Thomson, of Greenock.

VI. That brother Thomson, of Perth, be secretary *pro tem*.

#### WEST NORFOLK.

On the 21st of July, the West Norfolk Association of Baptist churches held their quarterly meeting at the Baptist chapel, Fakenham. Brethren Hewitt, of Swaffham; Poyle, of Lynn; Ward, of Tittleshall; and Hunt, of Fakenham, addressed the meeting; brother Hewitt preached in the evening from Psalm lxxxv. 8, and closed the interesting services of the day.

#### NOTICES.

The annual meeting of the Berks. and West London Association of Churches, will be held at Newbury, on Tuesday and Wednesday, the 8th and 9th of September. Brother ——— to expound, and brother Bailey to preach; brother Hinton to prepare the circular letter.

The Anniversary Meeting of the Missionary Society, connected with the Oxfordshire Association, will be held at Alcester, on Wednesday, the 7th day of October next. The services will commence at half-past ten o'clock in the morning.

The brethren and friends united with the above society are requested to take this notice as including a cordial invitation for their attendance; and the ministers will oblige by an early meeting together on Tuesday evening preceding.

#### RECENT DEATH.

MR. BAGSTER.

Died on July 1st, 1835, at his house, Aldine cottage, Shepherd's Bush, aged thirty-five years, Mr. Samuel Bagster, junr., eldest son of Mr. Samuel Bagster, 15, Paternoster-row; of whose exemplary patience and Christian resignation, during a protracted and heavy affliction, it is expected an interesting detail will be published.

#### NEW PUBLICATIONS.

The Rev. J. Belcher is preparing for the press, a Memoir of the late Rev. E. Edmonds, of Birmingham, at the request of his family and friends, and would be obliged by the communication of Letters, authentic Anecdotes, &c.; which may be addressed to him at 27, Paternoster-row.

*Just Published.*

Strict Communion and Sectarian Churches contrary to Primitive Example and the Law of Charity. With Remarks on a recent Tract, entitled, "A Dialogue between Two Friends on the subjects of Baptism and Open Communion." In a letter to a Friend.

The Union and Co-operation of Christian Churches: a Sermon, preached at Loughton, April 30th, 1835, at the First Annual Meeting of the South-West Essex Association of Baptist Churches: and published at their request. By Thomas Finch.

Israel; or Exodus from Egypt, and Passage through the Red Sea; including an Account of the Ten Plagues of Egypt, and Considerations of the Future Restoration of Israel. By Chavisos.

# IRISH CHRONICLE.

SEPTEMBER, 1835.

It has been frequently remarked, that the appeals of the Baptist Irish Society are not presented with sufficient prominence to the Christian community. Any suggestions, adapted to produce a more effective representation of its claims, will be thankfully received. In the mean time it may be observed, that the Annual Reports—the monthly Chronicles—and the visits of Ministers to various parts of the country, have been principally the successful means by which the operations of the Society have hitherto been published and supported. In addition to which, it looks with much solicitude to the kind assistance which it has received, and hopes to receive to a more considerable amount, from the interest taken in its prosperity by our ministering brethren in the country; by introducing the claims of Ireland more distinctly in their intercourse with their Christian friends, especially at their meetings for prayer for the spread of the gospel; and by their countenance to deputations which, from time to time, it becomes necessary to send, for the purpose of obtaining collections, subscriptions, and donations.

*To the SECRETARY.*

*Coilany, July 20th, 1835.*

Dear Brother,

Since I last addressed you, I expect you are aware that death has made another breach amongst the agents of the Society, on this side the channel; our friend Mr. West has finished his work, and entered upon that rest which remains to be enjoyed by all the people of God. From my knowledge of our departed brother, I think that he was eminently qualified for that station which, by the providence of God, he was called to fill. His prudence and piety as a Christian, his wisdom and regularity in all his plans, his faithfulness and punctuality to all his engagements, raised him in our esteem, so that he was respected and beloved by us all. Whilst death is making these ravages amongst us, it is consoling to remember that the Lord liveth, that the government of the church is upon his shoulder, and that of the increase of his kingdom there shall be no end.

This last month I have been enabled to preach at Rhaghrem, Ballinacarrow, Ballina, and Dynode; the congregation at each of these places is of an encouraging nature, especially at the last. May the Lord give unto his servant more of the mind and spirit of Christ, and grant his blessing to attend the proclamation of his word, that sinners may feel its transforming influence, and live under its sanctifying power!

I am happy to say that the schools, in general, this last month, have been well attended. The priest has, in a great measure, ceased to persecute the schools in Skreen, so that they are also beginning to increase.

J. BATES.

*To the COMMITTEE.*

*Mt. Shannon, July 20th, 1835.*

Beloved Brethren,

After itinerating extensively through many parts of the following counties, viz.,—Galway, Clare, and Tipperary, I have returned at 11 o'clock last night, after my fourth visit to the county of Tipperary. In the early part of this month, I visited Woodford, where I preached to a few Protestants, and some of the military who are stationed there. I understand the priest held a station of confession there lately, which I think was the reason that none of the Romanists, who were in the habit of hearing me, and seemed to be greatly enamoured with the Irish Scriptures, did not attend this last time; but I think they would have no power were it not given them; and, oh, I pray my God to hasten the day when the spell shall be broken, and when the shadows of darkness and of death, which envelope the hearts of thousands in Ireland, shall pass away. I also visited Luscan, a large and thickly inhabited tract of land, encompassed with bogs; and the Shannon, where I think the name of Christ has not been mentioned by any missionary until your humble servant went there in much weakness. I know not a Protestant inhabitant in five miles square of this part; but I have a particular clue to them. I am sure they would not hear the Scriptures, were it not for the Irish language; it is astonishing to see how attentive they frequently are. I have read the Scriptures, during five days, in sixty-three houses, and frequently assembled the families of four or five houses of an evening to one house, to read the Irish Scriptures for them, making such remarks as seemed suitable.



After spending eight days from house to house, and from hamlet to hamlet, I crossed the Shannon, and went to Clash to brother Homes, where I preached to a few attentive hearers. After reading, prayer, &c., in the morning, I went to Castleantway, where I visited, read, and prayed with many families, and preached on the first Lord's-day of the month to a very large and attentive congregation. I also visited three afflicted persons there. I have also, yesterday, visited three afflicted in the parish of Port; one of them was a dying Roman Catholic. I need not say that my congregation in Mt. Shannon continues still as large as ever. I was in Broadford, and preached there on last Friday evening; thus I am in mercy preserved, and I trust prospering; though my life is in jeopardy, yet the Lord preserves me from day to day.

I beg, my dear brethren, your prayers on my behalf, for you know that the fervent prayer of a righteous man availeth much.

STEPHEN RYAN.

To Mr. BATES.

Carentary, July 13th, 1835.

Reverend Sir,

The following is a short account of my exertions in circulating the word of truth during the past month.

June 16th.—Read the word in Sligo, in the house of F. M'Grath, for several women; while in conversation with them, a very old woman said that she had long lived in sin and rebellion against God, and that now she feared to hear the Scriptures read, because she knew that the Scriptures are against sinners, &c. I told the poor woman that the Scriptures contain good news for perishing sinners, and asked her would she allow me to read for her? She said she would. I commenced reading John iii., and when the poor old woman heard that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," she drew near to me, and could not forbear expressing her thankfulness; she said that "surely it is the truth, it is the word of God, and I will believe and trust in that Saviour, that I may have everlasting life."

17th.—Read for P. Cawley, a Roman Catholic, who asked, Is there such a place as purgatory? I read for him 1 John i. 7, and said, If the "blood of Jesus Christ cleanseth believers from

all sin," as there stated, there remains nothing to be purged away in purgatory. I read the testimony of the Saviour, John iii.: "That he that believeth on him hath everlasting life." Of Paul, Acts xiii.: "By him all who believe are justified from all things." Of Peter, ii. 6: "He that believeth in him shall not be confounded," &c. The man heard very attentively; and said, "The testimony of all these must be true, and consequently there can be no such place as purgatory."

21st.—Read in the house of J. Dorran, 1 Tim. iii. iv., showing the office and qualifications of a Christian bishop, and making some remarks. The following question was then advanced: "If Protestants are right, why do they not agree among themselves?" &c., &c. I showed from 1 Cor. ii. 4, "That the natural man receiveth not the things of the Spirit of God." But that all believers of every denomination agree in the one main point, that the work of the Saviour is the ground of their acceptance with God. I then showed, from different parts of the Scriptures, the many promises that are given to those who thus believe in the Saviour. All who were present approved of this, and seemed to receive instruction from the word. I have since visited this house, and was kindly received; and, finding a few of their neighbours assembled, I read several sermons, read a tract, and distributed a few tracts among them, which were thankfully received. I trust that my visits here were profitable.

On the 4th inst., going to Tireragh, I turned into a cabin, and finding six persons present, and two of them very old, I read a portion of Scripture, and told them of salvation through a Saviour. One man who was present, said, "that he had been told that good works are not necessary to salvation, but he did not believe it." I then read Eph. ii. 8, 9, and also Rom. iv.; the man remained silent; three of the persons present joined me in saying that "by grace we are saved through faith, and not of works," &c.

ROBERT BEATY.

To Rev. W. THOMAS.

Tarbert, May 14th, 1835.

Rev. Sir,

I have been engaged in reading and teaching the word of life to both Romans and Protestants in this neighbourhood. The schoolmaster who came at my first removing to this place, supporting

Popery errors against me, is now embracing the word of truth, and comes daily about eight o'clock in the morning, and receives instructions in reading the word of God in Irish. There was a poor man convenient to me who was lying very ill; I visited him frequently with the glad tidings of salvation. I went to see him a few days before he died; he exclaimed thus, "O welcome with the blessed words of our Saviour, and you will read some of that fine book for me now." I asked him did he believe in the Lord Jesus? "I do," said he, opening his arms and looking up to God. After reading different chosen passages of Scripture to him, and more people that were present, at my departure from thence, the sick man desired me to call on him the day following. At my going that way again, I entered the house where the man was who had been ill; he was a corpse, and a crowd of people there. I began to set forth the glorious word to them; the eyes of every one in the house were beholding me, and looking up very frequently, praising the Lord. I was about an hour expounding the way of salvation to them; I went out of the house, and met with a concourse of people; I commenced the sacred word to them. One of the men came forward and said, "What made you turn away from the Roman Catholic religion? Don't you know," said he, "that no one can be saved out of our religion?" I replied, I am sorry that you don't know the right religion; would not we all like to turn to the Lord Jesus for the salvation of our souls? He exclaimed, "To be sure." Do you observe, said I, what the Lord's prayer says, "Thy will be done on earth as it is in heaven." The heavenly host are praising the Lord, and so he commands "all the people of the earth to be praising and adoring him," &c. The day following I went into the house of a man named Ware, where Protestants and Romans were; I read the sacred word to them. I handed to one of the persons present (a Roman Catholic) the tract, called "The Soul in Danger." He read it, and said, "I approve of this reading to be true; God be merciful unto me! I know I am a great sinner." The man of the house read it, and more of them also; they all replied, and said "that reading is very good." Proceeded from thence, entering into houses, and reading the blessed word to them. I went into a house where many women were, among whom was a sick woman;

began to read the way of life to them, and was expounding the pure word about an hour; they were praising and giving thanks to the Lord, and the sick woman looking up frequently to the Lord. The ensuing day I came into a house where many people were collected. I read the sacred word to them; one of them said, "That is a good book, I never before heard such a fine book; I believe you are the man that they were praising what they heard from." Many people were collected together there when a part of the night was elapsed. I began to set forth the word of eternal life to them; and after, pulled out the Irish Testament. The master of the house ordered a candle to be lit near me. I commenced in Matt. xiv. 14, xv. also after Luke vii. viii., John iii. iv. They paid attention. I observed some of them giving thanks to the Lord. Three of the men that were near me prevailed on me to go to an outside house, where a crowd of people were, that they may hear more of my book, for the weeping was so great in the corpse-house at this time. I went along with them to the other house, and occupied my time until the morning, reading and expounding the words of eternal life. On another day, after reading the holy word to many families, I went into a house where many people were, among whom was an old man. I began to read the blessed word to them; the old man began to weep, looking up to God, saying, "O Lord, have mercy on my poor soul! it was God that sent you to me, to tell me that the Saviour Jesus would save my soul; I thought I could do something myself, but my trust now is in Jesus for the salvation of my soul. I am 87 years of age, and I never heard so fine a book, nor so much for advising me concerning my soul."

JOHN NASH.

—  
To Rev. J. BATES.

*Ballinacarrow, June 30, 1835.*

Since my last I am engaged in publishing the glad tidings of salvation, and after seriously considering of my many attempts, and seeing with what lukewarmness some have heard the offers of mercy made them, I am constrained to say with the prophet, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" But while I exclaim of the coolness of some, I rejoice there are others who hear the word with meekness. During the month of April, I have repeatedly read for a poor woman who was sick, while the



whole family heard attentively; I felt much pleased at my visits. At one time, hearing that I was in another house in the same village, the poor woman sent for me, and requested I would read, and speak to her. I read for her, and she was much pleased to hear me speak of the offers of mercy made by a Saviour, without money and without price. She has since died.

Sunday April 26.—Read for a Mrs. Killbride, a Roman Catholic, several passages of scripture, while I showed her the gross error that people were under, while they seek to be justified by any other means than through the blood of Jesus. I had great satisfaction in speaking to her, for although a Roman Catholic, she hears Scripture read by her own children, who are instructed in a school supported by the Baptist Society. This is certainly sowing the good seed.

Sunday May 16.—Read for a woman, in Cloonagun, who was lying very ill. After some time, she said she wished she was dead; I asked her some questions relating to that she wished for, and found her quite ignorant of Christ, and his righteousness. I laid before her the awful change which will then take place, and the dreadful consequences which will follow, provided she was not able to say, with the apostle "For I know, that if the earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens." I then read for her, and all that were in the house, the 5th chapter of Paul's epistle to the Corinthians, while I directed their

attention to Jesus, as the Lamb of God which taketh away the sin of the world.

Sunday, May 23.—Read for a man named Gallagher, and his wife, several portions of Scripture, while I showed them that there is no other name under heaven given among men, whereby we must be saved, but by the name of Jesus. They heard me attentively, and were well pleased.

A few Sundays ago I met with a man named Healy, who in vain attempted to prove, that the pope is successor of St. Peter in the church of Christ. I contended with him for a long time, while I showed him that it was impossible for the pope to be any other successor of St. Peter than a pretended one, while the doctrines which he taught were quite contrary to those of the apostles; and proved it from the New Testament, &c.

STEWART WOODLAND.

#### CONTRIBUTIONS.

J. Kennerley, Esq. Whitchurch,			
Salop . . . . .	10	0	0
A Friend . . . . .	0	10	0
A. B. . . . .	2	0	0
Collected by the Secretary at			
Folkestone . . . . .	2	7	3

The Secretary has also received Burkit's Testament, for the use of one of the Society's Readers; sent from J. Y., Northampton, by the Rev. Mr. Heath. Also, by Mr. Arnold, 14 New Testaments in the Irish language, presented to the John Street Auxiliary Society.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.